

Pacific School of  
Religion  
Berkeley, Calif.

# The EXPOSITOR AND

# the HOMILETIC REVIEW



"Behold, the hour cometh"

Vol. XXXIX

FEBRUARY • 1937

Number 2

Pacific School of  
Religion



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## The EXPOSITOR and HOMILETIC REVIEW

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# The EXPOSITOR and HOMILETIC REVIEW

The Minister's Journal of Parish Methods

## SERMONS AND THE PUBLIC SCHOOLS

• MABLE NEWTON BETTICHER

WHEREVER a clergyman has *one* public school teacher attending Service with fair regularity, he has an opportunity to influence and direct the schools to a certain definite degree.

Teachers who go to Church are fairly sure to pay attention to the Service, to listen to the sermon with an intelligent concentration, and to grasp and keep anything that gives the mind spiritual food. Probably besides the teachers only the clergy themselves need to be quite so frequently refreshed with the Power that makes insight in true perspective, that gives a ballast on which one can rely, and which enables a clear understanding of the laws of mental and moral growth to serve as a constant guide.

"Ye shall know the truth, and the truth shall make you free."

Life though impossible to define is known by its fruits; the right conditions for growth in a school-room depend largely on the individual teacher as far as mental and moral development are concerned.

The moral growth and fostering of sound standards depend chiefly on the atmosphere of the class-room, and the atmosphere depends on what the teacher IS herself twenty-four hours a day and three hundred sixty-five days in the year. The control that ignores the thousand and one petty annoyances of the week, rising above discouragement and adversity, continuing to sing in the heart, that is faithful in responsibility and duty persevering to accomplishment, that refuses to sell the integrity for the thing that passes—small or large—makes the Control in the Class-Room. The gallant courage that refuses to be confused in a time of shifting standards, weak platitudes and selfish excuses, makes the Aspiration of the Class-Room. The understanding of people which makes each pupil an individual comes with an ever-growing habit of consideration

for others, and the increasing of the grace which makes the fine virtues of all relationships appear as themselves and not as some shabby imitation or selfish mask; this understanding makes the School-Room a place where the individual enhances the group and the group fosters the individual, and consideration brings forth the grace of goodness.

Certain habits of mind ought to be well-formed during the school years; for instance: concentration, memory, the power of "voluntary attention" (William James), reflection; school-books, the curriculum, the library are means to the end; but for many children they accomplish comparatively little unless the teacher can watch, discern, note and strengthen each stage of growth in the forming of habits. One must make her own tests to find how far each pupil has grown in mental power when he first enters the class; *and tests to be the best of servants must not appear to be tests.* No matter how weak the beginning, it is a start; no matter how strong the beginning, much lies in the future. To provide for an ordered growth in power, little by little, day by day, requires such a keen perception of a child's mental life, and such an alert and apt use of the opportunities offered by the Course of Study, that one must partake of the grace that saw in the fish-

*"I was born in a Rectory," says Mabel Newton Betticher, "and have known many of the Clergy in their work. I have been teaching in Public Schools for thirty-eight years and in Sunday Schools for many more.*

*"In schools it has frequently been my responsibility to reveal to youngsters, who have court records and have shown cleverness in crime, how to re-discover the possibilities of life."*



erman a great preacher, a shepherd of souls, a wise leader; that saw in the accomplished persecutor, the great missionary to the Gentiles; and, also, one must have a definite and ever-increasing amount of patience of a "wise master builder."

A personality that is constantly giving out to others and that is responsible for the growth in others must be frequently refreshed; the mind must have the best food on which to feed. During a Church Service the atmosphere of worship and praise and prayer is especially helpful when the sermon time comes. There are sermons that breathe inspiration into daily living where control, courage, aspiration, consideration, etc., need to be habits ever-growing stronger; there are biographical sermons making Bible and other characters so real they become friends and companions. "Biography should reveal to us the individual, man or woman, that indivisible unit which has no exact counterpart in the world;—we must have unfolded to us the inevitable reactions between the individual and his profession. We shall expect to learn how his environment in time and place affects him."\* There is the long patience in overcoming difficulties of many who fought the "good fight of faith" to the end. "The measure of a man's manhood is that his ideals cling to him, though it makes the day's work harder and cuts across profits."\*\*

There are sermons that bring out the aptness of certain texts and the rare beauty of these texts in their settings. So the message from the pulpit, given by the preacher who would bring a message from God, is sure to fit some need of a teacher who is in the habit of listening to sermons; and, as week follows week, the preacher is definitely helping that far-reaching, very needy, and greatly prized American Institution—the Public Schools.

"Vital preaching depends more upon the will, the purpose, and the sincerity of a man's character than upon his mental attainments. Clever people can make brilliant orations, enthralling thousands. Only good people can preach sermons that will help anyone. The goodness which these people must have is not an insipid innocence, but has qualities of positive excellence. These qualities are all such as any well-intentioned and stable soul can acquire."\*\*\*

\*"The Art of Biography," by William Roscoe Thayer.

\*\*Bishop A. S. Lloyd.

\*Bishop C. L. Slattery, D. D., "Present Day Preaching."

Amid the "changes and chances" of the Public Schools the power of discrimination is an asset. Constantly changing methods, shifting of emphasis, variation in standards may easily confuse the minds of teachers who cannot discriminate. Discrimination depends on STILLNESS: the quiet mind that holds securely to its Foundation though the rains descend, and the floods come, and the winds blow. True, one must be loyal to the Course of Study; but the Course of Study is a tool-chest to be used with discrimination and skill. *Children*, not subjects, are to be taught, trained and developed.

Again, teachers are sometimes advised to take courses in the university and to take trips to more or less distant places; if not advised it is often suggested to them to do so. Neither the university nor the steamship company can give the Power to "look—at the things—not seen." Each may contribute to a healthy and therefore growing mental life; but neither in itself is the Source from which one draws the Power to possess all his faculties and to use them in the service of bringing growing personalities to their finest attainments; nor can either impart the comprehension and sympathy which enable one to find the "Image of God" in every child, and give that Life its ordered care.

In many school systems there are not only principals and superintendents but also supervisors and special teachers: people having more or less vision, more or less understanding, more or less power to bring the best out of others. All should be given the respect due the position held; none should be allowed to mar the ordered growth in power and perception. If, like Saint Paul, a teacher or her work is "in perils by mine own countrymen," she must learn like him to "speak the wisdom of God in a mystery," and rely on the things "spiritually discerned."

Every teacher must bear her own burden and solve her own problem; but the vital help, the opportune assistance is a spiritual matter. It is the enlarging of vision, the deepening of insight, the checking of the scale of values, the revealing of the place for emphasis, the strengthening of the control that lets "Patience have her perfect work," the increasing of serenity. Much of this comes through the preachers who fulfill the promise, "I will give you pastors according to Mine Heart, which shall feed you with knowledge and understanding."

## THE COMMON TOUCH IN PREACHING

• MARLIN B. CURRY

THE popularity of a novelist depends upon his ability to strike the common string of human interest on the harp of life. Whether the sale of his book is the bare margin

of 5,000 copies or in excess of 50,000, it is in exact proportion to the use he makes of life as he sees it. When people read a story they expect to realize in fiction the dreams that have



disappointed them in fact. If this is accomplished, readers everywhere will feel uplifted and made better by this mental relaxation from the cares that almost crush their spirits; and because of this fact, the writer thus successful will find himself on a solid literary foundation.

The zealous preacher has a similar opportunity. Although his natural inclination would lead him to enhance his popularity, it is his supreme obligation to gauge the depths of human interest for the purpose of bringing Christ before his people with unmistakable clarity without selfish coloration. It is his task to render the Gospel a thing of irresistible appeal, in so far as he can, to the entire congregation; and this is best accomplished by presenting it in terms of everyday experience. What, therefore, does the common touch in preaching necessitate?

First of all, the minister who expects to preach effectively must carefully study his people. Everybody in a congregation has his desires and ambitions. It is the part of wisdom to learn just what these are. Concerning just such inner cravings, guidance is sought. Not quite with the same strength of interest perhaps, this is true of the older members as well. Avowedly, a man can preach better if he knows some of these very things. It is a wise procedure to invite this confidence.

Disappointments and sorrows are within the experience of all people. The only way to become aware of these in individual cases is to have individual contacts. There seems to be something about the bearing of a conscientious minister that marks him as a confidant. If such an awareness is in the observation of the sufferer, he will probably open the door to his disappointing existence. Peace of mind is thereby effected, for a mental burden is shared with a friend. And, simultaneously, in the mind of the minister there is formed an idea that he will evolve into a soul-stirring sermon with a human appeal.

Unless the minister is in possession of the basic facts regarding his members, he will be at a loss for the most helpful message. One noted pastor says: "Encourage your parishioners to expose their personal troubles to you in confidence, in order that you may be able to counsel them helpfully, and also that you may get apt information for preaching."

These three general classes of common human interests embrace the gamut of personal experiences. Earnestness in acquainting himself with all the individual cases in his church enables the preacher to select themes for sermons that, in due time, meet the pressing needs of all concerned. Let us study our people along with our Bibles!

In the second place, the logic of the situation requires the minister to combine these facts of observation with his knowledge of the sacred Word when he begins the preparation

of a sermon. There must be a definite purpose, a particular objective to achieve. For instance, pastoral visitation has revealed that there is a general feeling of sorrow in the community. Hope has vanished, due to a saddening experience of some kind. Obviously the minister would turn to a topic the elaboration of which might give the effect of encouragement. The stated theme, for example, might be, "A Bright Message for Dark Days." And in respect to any similar state of mind, the same procedure might be adopted.

Furthermore, the important thing is to discover that passage of Scripture that has an answer for the vexing questions of people. In this connection, Dr. William L. Stidger told a group of ministers in a conference at Massanetta Springs, Virginia, that preaching ought to be out of life. "Start with man's trouble," he said, "and then go to the Bible for the answers to life's situations. A larger life means better sermons." The ordinary course is to go to the Bible first and then to look for its object of application. Having knowledge of the respective needs of the people, resort to the Bible for the very message that will satisfy the souls of your spiritual clients.

Dr. Charles M. Sheldon, author of "In His Steps," some years ago wrote an article for the *Christian Herald* in which he said that often when he was preparing sermons some caller would disturb his studious efforts to his great annoyance. He felt that his logical line of thought would be completely broken. But, thanks to the opportunity thus presented, during such interviews with people he found enough material for a dozen sermons instead of one. This identical experience can doubtless be duplicated by every minister worthy of the name. And then, as a specialist in God's Word, out of his storehouse of knowledge will come the message that exactly fits the need. A knowledge of the Bible, an understanding of actual life situations, and a full dependence on prayer will produce a message that is virile.

Every human soul has the innate desire for completeness; that is, the ultimate realization of genuine happiness. The more abundant life is not possible without the attainment of this completeness. It but shows that man is a relative being, that he is happy only when the proper contact is made. "Set your affection on things above" is advice which, if accepted in actual practice, will inseparably seal this relation. As the Children of Israel looked upon the serpent of brass and were healed, so he who has Christ as the object of his devotion will be thoroughly satisfied. Very often individuals do not realize this essential desire; nevertheless it is in their hearts.

In order to help in giving this desired completeness to hungry souls, the interesting preacher will employ all those little touches of human interest that will remind his hearers of



their own experiences. General references to the natural humor of little children, to the humorous character of family disagreements, to fascinating stories related by members, to the delectability of foods served in sumptuous fashion in the homes he has visited, to the disappointment that sometimes accompanies the driving of an unruly automobile, to the chagrin that frequently attends the milking of a kicking cow; and, in fact, to anything that will immediately catch and hold the attention and produce in effect the unuttered thought, "Why, he's talking about me."

Dr. Clovis G. Chappel is a master of this art. A particularly tense moment in a motion picture is usually relieved by a laughable incident. That is his method. First, his congregation is moved to tears by the most touching bit of heart interest that leaves no person out; then, forth from his rich sense of humor jumps a thought that convulses everybody with laughter. A person cannot but feel that it has done his soul good to listen to his sermons.

In this way, the inexhaustible truths of God's Word are tied up with the everyday

experiences of people and therefore they are not easily forgotten. This method brings the Bible out of the ideal into the practical realm of life. Ministers too often are prone to deal with it in a cold, academic fashion; and consequently there is produced the impression that it is grand and noble (which is all right so far as it goes), without the feeling of personal warmth that it should give. On the other hand, there is abundant opportunity to create that sense of completeness by this very procedure. The Bible itself is a very human document. And it must be admitted that Christ was the most heart-warming teacher and preacher the world has ever known. To follow Him fully is to use this method of preaching.

Our supreme obligation as ministers is to make Christ real to our people. In doing that we help to reveal the Fatherly nature of God to everybody. By studying people, by searching the Scriptures in a close relation to mankind, and by presenting the finished sermon as the product of the two, we help to bring the Christ of God to everybody as an understanding, sympathetic Friend.

## THE PASTOR'S LIBRARY

• PAUL D. LEEDY

BOOKS are the minister's tools with which he works. They should contribute to his professional efficiency and facilitate his labor. But, frequently, the library of the average minister is a cumbersome, unwieldy, disorganized thing; a mere collection of books and pamphlets arranged with varying degrees of order or disorder upon the shelves of his study. It would be interesting to total the number of hours the average pastor with a fair-sized library wastes in the course of a year's time, searching over the shelves of his bookcases for some particular volume, or a chapter upon some specific subject which may lie hidden away between the covers of his many books.

It is because I have wasted too many such valuable moments myself that I have made the minister's library an object of study, and have applied the results of this study to my own collection of books.

The first consideration is a proper system of classification for one's books. I have seen dozens of different methods which ministers have employed. I have tried many of them. Most of them break down when put into actual practice. The reason for this is twofold. These self-devised and arbitrary systems are either in themselves too complicated for practical

use, or they fail under the increasing weight of an ever-enlarging collection of books. The accommodation of a classification system to the constant expansion of a pastor's library, and the maximum simplicity of the system itself are the touch-stones of the practicality of any library system.

For numerous reasons I have found no system to surpass the standard Dewey-Decimal Library Classification System, which is in universal use in every modern public and private library. Aside from the extreme simplicity of this system, it is also perfectly adaptable to libraries of any size, from the small collection in the pastor's study to the enormous libraries of our great universities and cities.

The basic principles of the Dewey system are very simple. The whole field of human knowledge is divided into ten great divisions, each of which is again subdivided into ten more specific categories, thus affording a classification of a hundred topics which is adequate for the average small library. However, in the professional Dewey system, each of these is again divided ten and a hundredfold. Such minuteness of classification is not necessary for the ordinary pastoral library, unless the minister takes particular pride in the accuracy with which his work is done. For the convenience of



those who are not intimately acquainted with the Dewey arrangement, the following abridged, and for all ordinary, small libraries, adequate, system is offered:

<b>000 General Works</b>	230 Doctrinal Theology	450 Italian	730 Sculpture
010 Bibliography	240 Devotional and	460 Spanish	740 Drawing, Design,
020 Library Economy	Practical	570 Latin	Decoration
030 General Encyclo-	250 Homiletic, Pastoral,	480 Greek	750 Painting
pedias	Parochial	490 Minor Languages	760 Engraving
040 General Collections	260 Church, Institu-	<b>500 Natural Science</b>	770 Photography
050 General Periodicals	tions, Work	510 Mathematics	780 Music
060 General Societies	270 Religious History	520 Astronomy	790 Amusements and
070 Newspapers	280 Christian Churches	530 Physics	Recreation
080 Special Libraries,	and Sects	540 Chemistry	<b>800 Literature</b>
Polygraphy	290 Non-Christian Re-	550 Geology	810 American
090 Book Rarities	ligions	560 Paleontology	820 English
<b>100 Philosophy</b>	<b>300 Sociology</b>	570 Biology	830 German
110 Metaphysics	310 Statistics	580 Botany	840 French
120 Special Metaphysi-	320 Political Science	590 Zoology	850 Italian
cal Topics	330 Political Economy	<b>600 Useful Arts</b>	860 Spanish
130 Mind and Body	340 Law	610 Medicine	870 Latin
140 Philosophical Sys-	350 Administration	620 Engineering	880 Greek
tems	360 Associations and	630 Agriculture	890 Minor Languages
150 Mental Faculties,	Institutions	640 Domestic Economy	<b>900 History</b>
Psychology	370 Education	650 Communication and	910 Geography and De-
160 Logic	380 Commerce and	Commerce	scription
170 Ethics	Communication	660 Chemical Tech-	920 Biography
180 Ancient Philoso-	390 Customs, Costumes,	nology	930 Ancient History
phers	Folklore	670 Manufacture	940 Europe M H
190 Modern Philoso-	<b>400 Philology</b>	680 Mechanic Trades	950 Asia O I
phers	410 Comparative	690 Building	960 Africa D S
<b>200 Religion</b>	420 English	<b>700 Fine Arts</b>	970 North America E T
210 Natural Theology	430 German	710 Landscape Garden-	980 South America R O
220 Bible	440 French	ing	990 Oceanic and N R
		720 Architecture	the Polar Region Y

The advantages of such a classification will be readily seen. For with this system the pastor soon becomes aware of a unity between his library and the greater libraries at his command, and in them he can find his way about with more facility than one who is not so intimately acquainted with their arrangement. The system encourages the habit of orderly and systematic thinking, and it fills the requirements of a method of library classification; it is comprehensive and expansive, practical and simple.

The classification number of any book is marked on the binding of the book, usually about 2 or 2 1/4 inches from the bottom. I use white ink, such as is used in marking photograph albums, and find that for general use this is more satisfactory than any other color, since it usually contrasts well with the color of the binding.

The marking and arranging of the books, however, is but a part of the work, and the smaller part at that. In conjunction with his library every minister should have a card index. My card index consists of a filing case of 3x5-inch filing cards. The process of indexing a book can be best illustrated by taking a specific example. For instance, here is "The Art of Preaching" by Charles R. Brown. I use a half dozen or more cards in indexing this book. Obviously it is a volume that will bear the classification number 250 which, under "Religion," includes "Homiletic, Pastoral, and Parochial" works. Therefore, after marking the book with its classification number on the binding, I take a card and catalogue it first by title:

250 The Art of Preaching  
Brown, Charles R.  
Macmillan, 1929. pp. 250.

"Filled with suggestions of practical help to active ministers in their weekly dealing with the new forms of the preaching problem."—Cover adv.

On the second card I shall probably file the book under the author's name, "Brown, Charles R.;" while on other cards I shall probably index it under "Preaching," "Sermons, the Preparation of." Upon reading the book, however, I find that Dr. Brown includes a discussion of many topics which are alien to the main theme as connoted by the title of the volume. For example, from page 210 to 221 there is a very excellent discussion of prayer, so I naturally entitle a card, "Prayer," and listing the name and author of the book, indicate specifically, "pp. 210-221," the section where the discussion is found. This method of cross indexing whereby a book that treats of twenty or more principal topics may be indexed with thirty or forty cards is particularly valuable to the minister in saving time and in knowing exactly what lies within the covers of his library. The other day when I was collecting data for a sermon on "Faith" I went to my card file and found in a most unexpected place a great discussion of faith by John Wesley, the card that directed me to this information was one entitled: "Faith, Salvation by," in "Selections from the Writings of the Rev. John Wesley, M. A., arranged and edited by Herbert Welch;" the card bore the reference number, "250."

And so, by using this method I have been able to master the contents of my library, instead of being mastered by it. I know what are the resources I have at hand. I waste no more time in idly and aimlessly hunting through page after page for something I read at one time but know not now just where it was.



# WHOLEMINDEDNESS IN RELIGION

• GEORGE D. GREER

THE human mind is triune in its functioning. It has the power to know, the power to feel, and the power to will. The strong mind is the one in which these three-fold powers are developed in a balanced ratio.

This principle is particularly significant in religious experience. Such experience can so easily become lop-sided on any one of its three sides that it may become too rigidly intellectual or too emotional or too will-full.

## *The Function of Intellect in Religion*

The power to know is the power that leads us into the world of knowledge. The greatest single curse resting upon the race is that of ignorance. It is the cause of most of our sin, our disease, our crime; and is the cause of all war and superstition. To the psychologist the power to know is still mysterious. How we can know, and how we know we can know, constitutes a problem as old as the thought life of the race. It is a unique power that came to man when God breathed into his nostrils the breath of life.

The power of intellect is much needed in religion in order to help us apply our religion to life. How sad a mistake is made when we make reason and faith antithetic each to the other! Religious faith is but the capstone of human reason! It was Pascal who declared that reason has done her noblest work when she has led the soul to the boundary of a country which she herself cannot enter; faith then carries on.

It is the power of intellect that enables us to tell the right from the wrong. The gospel as left us by Christ does not give us specific lists of those things which are right and those things which are wrong. We must find out for ourselves by use of the power to know that God has given us. It is thus that the Christian conscience has been built up against war, liquor, exploitation of the poor, and other things that once were accepted as normal aspects of life.

By this power to know we arrive at our conclusions about the necessity of religion. "To think deeply is to become religious." So says a contemporaneous professor of philosophy in one of our largest universities\* No one can drive his intellect along any line of research without sooner or later coming face to face with God. The atheist and the agnostic are persons who have wearied of the quest and have stopped thinking; their minds could not "take it," and as a result they have taken refuge in their attitude of negation.

One of the great contributions that the religion of Jesus made to the world was the breaking of the fetters from the human mind. Only where Christ and His Gospel are known

are men in any measure mentally free. Only in the lands of the Christian church has any scientific progress been made. Peoples of other lands begin to taste freedom of mind only as the missionaries of the cross carry to them the great idea: Ye shall know the truth and the truth shall make you free!

It would not be well for religion, however, if its content were determined by intellect alone. In such a case a dead formalism might be the result; intellect alone has a way of turning its worship in upon itself. Something like this happened in the so-called higher criticism, that abortive child of pure intellect, whose blindness to all but itself finally brought about its demise. A religion of intellect alone is likely to be cold and forbidding and intolerant, and hence decidedly unChristian.

## *Emotion and Religion*

As intellect leads us into the world of knowledge, emotion leads us into the world of appreciation. Music, art, literature, drama, and all things beautiful would be impossible without emotion. This power to feel is what gives color and flavor to life. Without the power to feel we could not know God or Christ or the Gospel. Pure intellect alone could not find God. How often do we *feel* our way into the divine presence.

This power to feel is the secret of getting on with others in a Christian manner. Our intellect will but appraise our fellowman in logical fashion. Our power to feel will help us put ourselves in his place; then we can begin to understand him. The mean soul is always a self-centered soul; his self-centeredness is the root of his meanness. He never *feels* with others, hence their troubles and sorrows affect him not at all.

That keen sense of the need of the world that every true minister must have to do his work comes not by intellect alone but also by the power to feel. Those who have dealt with the problems of the race in terms of logical syllogisms have done little to solve those problems. This is true because emotion is the driving power behind ideas. The *ideals* for which men have died have been ideas which have been shot through and through with the fervor of deep emotion.

However, in religion, we must ever distinguish between emotion as a driving force and emotion for its own sake. Religion can, and does become merely a medium for emotional expression. When this happens religion suffers because it is used to bring about a state of emotional intoxication. Such emotional "jags" are injurious to the personality, for one of the

(Continued on page 94)

\*Brightman of Boston U.



*A Cross Section of  
Church Seating  
Showing  
Heavy Laminated  
Construction*

# CHURCH BUILDING

**A** NEW one-piece SEAT, scientifically designed and manufactured. Modern Machine development now produces wood sheets with exacting accuracy as to thickness, free from checks, splits, or other imperfections, sheared from the solid log. These ply sheets are available, in generous widths and lengths in all fine furniture woods, unblemished in durability and beauty of grain.

Recent chemical research has developed glues and wood cements from new substances which have strength, holding power, and resistance to mois-

ture heretofore unknown in woodworking; and free as well from ultimate deterioration due to age, which is incident to cabinet glue of common usage.

Powerful presses, developing 150 tons pressure, force seven of these sheets into heavy forms or cauls, where they are securely held until they have set into a bodiform of comfort, of assured permanence, and free from warping.

These plies or wood sheets are scientifically balanced as to thickness and relation of material, four of one thickness and three slightly thinner and cross laid as to relation of grain, the whole cementing into a solid, one-piece "Bodiform" seat approximately  $\frac{3}{4}$  of an inch in thickness and of enduring beauty and strength.

How long have you wished for a "different" pew? A seat that would "fit"—a seat that would induce good posture and prevent slumping, a seat conducive to physical relaxation and mental concentration, assuring restful, easy, and dignified posture.

A comfortable pew assures  
a receptive congregation!



# The Editor's Columns

## What God Has Joined Together

THE oft repeated cry for a united Christendom, increasing of late, calls to mind the youngster whose teacher asked how many sheep would be left in a pasture if three of the ten jumped over the fence. To her insistence that three sheep taken from ten would leave seven, the youngster finally replied, "Well, teacher, you may know arithmetic but you don't know sheep." The difference between theory and practice.

The theory of "all one body we" invites on the surface. What of the actuality? Are you a Presbyterian, a Methodist, a Lutheran, a Congregationalist for no greater reason than that recently credited to Dr. Sheldon by the press, the mere accident of birth? Are you what you are, denominationally, for no more adult reason than that you happened to be born and reared in that light?

If that is true of you, then indeed are you one who can honestly urge all denominations to unite or even stump for a union of Protestantism, Catholicism and Jewry. For you all winds blow the same direction regardless of their intensity. But forget not that in every denomination there are thousands of enlightened and devoted Christian men and women who are what they are, not as accident, but as a matter of sober and measured choice. To them there is a difference. As long as there is that difference, a difference of knowing what and why they believe, there can never be even an honest physical union in Protestantism, say nothing of spiritual union, without which any other union is disunion.

When Christianity begins to live the *Sermon on the Mount*, and we are a far, terrifyingly far, cry from that goal today, then will there be the first faint dawn which can bring the promise of union, the only type of union worth considering, worth striving for—that a spiritual one.

Instead of raising our restless voices crying vainly for something which is quite out of our reach, let's concentrate our energies upon the idea that as we turn our minds and hearts actually upon making our individual lives to shine, the matter of denominationalism will

automatically take care of itself. We won't live to see it but at least we won't be further dissipating the present forces of the Christian way by vain talk of unionism which to countless thousands is more distasteful than denominationalism with all its weaknesses.

Talk of unionism today indicates nothing quite so much as the distant extremes to which we have all been driving, *away* from the way of life, the way that counts all men as sons and brothers. He who calls most loudly for such a union shouts most loudly of his wandering in a far country. He should say, "I will arise and go unto my father" and doing so he would find not only warm welcome back into the fold but that bond of union for which he has been crying, just as it always was and ever will be. Union is there *waiting for us* to return. What fools we be to feel that we can drag it from its natural setting and along the rough and rutted ways we travel.

*Jack*

## Abraham Lincoln

FAILURE is something too little understood by many. The mere failure of any one thing, or even a group of things, may mean one of two things in themselves. For a man to give up completely when a certain attempt fails means his defeat and the end. But to rise again, to attempt again, to continue, to strive, does not mean defeat.

This is shown in the life of Abraham Lincoln. Many times he attempted and many times he failed. But he did not cease from striving. Thus his apparent failures became stepping stones to a much higher attainment. He climbed over the stones of his dead selves to a higher level of achievement.

His education, in the terms of men, was sadly neglected. But mere school education means little. To be educated does not mean to possess degrees. These mean merely that one has taken certain courses and written certain theses. To read even the titles of theses submitted for degrees must needs make one realize that these, of themselves, do not make a person



educated. The mere possession of an academic degree means nothing in so far as judging an educated person. Abraham Lincoln was educated, though not in academic halls.

To be educated means to find one's self, to control one's self, to choose, to value, to strive, to attain, to be courteous, to see the other person's point of view, to be humble, to be able to live with others, to appreciate beauty, to follow goodness, to serve truth, to recognize the spiritual values of living, to apply to the high-est ends of living the gifts of God as He gives us light to see them.

With his striving and with his learning Abraham Lincoln learned wisdom. He knew that learning needs application by wisdom and that wisdom comes from God.—*W. R. S.*

## Christmas Reflection

ONE well-known railroad has so standardized the nightly mopping of its largest terminal that the night superintendent can tell at any given time during the night, upon what certain square on the floor, his cleaning crew will be at work, or at least the square next to it.

Standardization has much in its favor. Yet like most other things, it leaves much to be desired in the way of individual initiative. Until recently there has been a standardization of electric Christmas tree lighting. When one miniature bulb burned out, standardization has indicated that the seven other lights in the series, all good and capable of illumination, must go out too, and generally at the most inconvenient time.

Hence I was interested in the advertisement that suggested electrically illuminated trees where the lights never burned out, interested enough to investigate. This is what I found. Even the largest of the trees advertised was small and they were, if able, only imitations of the usual evergreen. However, they were formed over a metal and hollow conical structure in which numerous small holes had been drilled and through these holes had been inserted solid glass rods of about a quarter of an inch in thickness. On the end of each glass rod, vari-colored candle-shaped sections of more glass rods had been welded, the tip of each forming the semblance of a candle flame.

These had been inserted through the holes in the conical base and covered with a dressing of green which gave the little tree every semblance of an evergreen tree. But the thing that interested me chiefly was the fact that inside the cone had been set one typical home-sized light bulb which sends its light through the many glass rods pointing at it through the cone shell so that the white tips of the vari-colored

candles glowed as though they contained little electric bulbs.

The general effect was delightful. The sole illuminant was of long life. Each individual imitation glass candle, scattered over the little tree, sparkled in the semi-dark, and my mind was taken from the passage portraying the first nativity to that other, "Let your light so shine before men" and I came away from the lovely little decoration wishing that our souls and lives might be a wee bit more like the solid glass rod candles which while having no illumination of their own at least reflected, brightly the dependable light within.

*JrR*

## Radiation

MIDST the peace of a Sunday afternoon while I was preparing to listen to the New York Philharmonic Orchestra under the baton of Arturo Toscanini my telephone rang and a voice said, "Your church is afire." From my back porch I could see it well. The chapel was doomed from the start. A general alarm was sounded and 12 of the city's 14 fire companies fought the blaze. One man gave his life and eight went to the hospital with injuries. The main church was saved. "What caused the blaze?" The fire chief said it was an over-worked heating plant.

In many churches, to save money, an insufficient number of radiators are installed. Men fail to realize that to heat a space the heat cannot be kept but must be radiated. Here the statement, "Give and it shall be given you," is absolutely true. The result is they try to make up in boiler pressure what they lack in radiation. Eventually they pay for it. It is a foolish way to try to save money. Seek expert heating and radiation advice. Most Churches would save money by having competent heating experts go over their plants and installing adequate radiation. A church is a place of radiation. Ever think of that?—*W. R. S.*

## A Few Words From the Pastor

Don't tell all you know but know all you tell. Black as prohibition was painted it is not so dark a picture as repeal in spite of all the whitewash.

Isn't civilization grand? You can get indigestion and the remedy for it at the same drug store.

The farm situation is improving. Two local farmers have leased their land to golf clubs.

If words had to be purchased at the market how much gossip, profanity, self-pity and complaint would disappear.—*Charles F. Banning.*



# CHURCH METHODS

There are a few men in each generation who have exceptional ability, just as there are a few four-leaf clovers; but the grass is kept green and herds are nourished by the presence in abundance of three-leaf clover."

—With Brooke Stabler, Chaplin University of Pa., in "Without Compromise."

## A Memory Book for

### Attendance at Special Services

An individual's name is the sweetest sounding word to him in man's language. Individual names of those attending special services, read from a register by the Pastor at the time the announcement of the service is made, has proven a real attendance stimulator in a large Southern Baptist Church.

The names are registered in the Memory Book as the "guests" enter the Church to participate in the worship service. The plan is observed for every service, but the Memory Book is used for all Church Year festivals, including Ash Wednesday, the opening day of the Lenten Season.

This year Ash Wednesday is February 10, and if you announce the service as an invitation with registration of guests at the door—the list to be read in preparation for the service in 1938—you may expect response to the opening service of Lent. The Pastor who reports this plan has a definite record of the members who have attended specific services for 18 years back, and when the record is read there is definite pride in the annual record, and only a real hindrance would cause absence of those who hold records.

## Lincoln and the Circuit Rider

The incident told of a Southern circuit preacher who had ended his long day of riding and visitation at a cabin in a clearing where a woman and her son sat under a candle-light poring over a book at a rough wooden table. The father of the family was away over the night; the preacher's visit was particularly welcome. And, after a frugal meal, the trio sat around the table with the flickering candles under which the boy kept pondering over his book, with his finger laboriously pointing at the words. "He is learning to read," said the woman in explanation. "The chances here are so meagre. We must make the most of what we can get."

"But we know that the potentialities in a life are great nowadays, no matter what the surroundings," said the preacher.

The boy looked up. "What was that word?" he asked.

"Word?" echoed the preacher.

"Yes," answered the boy, "you said something."

"Oh! Potentialities," smiled the preacher.

"Yes; what does it mean?" asked the boy.

"Potentialities, my boy, mean the possibilities in our lives; there is something potential, something inherently possible in each of us."

"In each of us?" came the eager question.

"Yes, in each life, no matter how humble. The lives of all great men teach us that. What is that book you are reading?" asked the man of the circuit.

"Trying to read," corrected the boy with just the flicker of a smile. "It is called GREAT THOUGHTS BY GREAT MEN."

"And what thought were you reading?" kindly asked the preacher.

"It says," the boy read slowly, "'Every great'"—"movement," broke in the woman—"movement," repeated the boy, "'is begun by one man.'"

"That is true, very true," said the preacher.

"But it says nothing about his ending it," said the boy, looking up inquiringly at the preacher.

"That is given to very few, my boy," was the answer. "Very few are allowed to finish what they begin. We work in one generation to serve another. The man who plants the acorn rarely sees the full-grown oak."

"I shouldn't like to begin what I couldn't end," philosophized the boy, and then he added: "But I guess I'll never have a chance to begin anything—here." And with his head resting between his hand and his elbows on the table, he motioned with a side nod to the world outside.

The woman looked up and, laying her hand on the head of the boy and lovingly running her fingers through the shock of black hair, said: "I am not so sure of that. Sometimes I feel as if you—"

And then the fingers stopped, and the mother looked over the boy's head into the darkness of the cabin beyond. Fixedly she gazed until the preacher saw a light come in the woman's eyes such as he had never seen before in one of God's children. Instinctively he turned and followed her look into the dark recesses of the room. The boy looked up into the woman's face, her hand resting quietly on his head. There was not a movement of the body as she stared with a wondrous light as of heaven in those eyes. What was the mother seeing in that darkness that the man of God could not see? What vision is it that comes to a mother at such a time, when the soul of motherhood peers into the future of her child and tries to pierce the years ahead? Is there a



vision of motherhood that is denied to others? Is a mother privileged to enter into a sphere not of mortals at such a time? Is she given a glimpse into the Divine Will in a spiritual vista that is only for her? Who will say or deny what God vouchsafes to a mother in moments of intense spiritual anxiety when the future of that which she has received from God's hands is deep in her soul?

Seconds only they were, but minutes they seemed to the onlookers as the woman continued to gaze into the spaces beyond. She seemed as the preacher looked at her, as if she had been transported to another plane; as if there sat before him one who was treading the realms of which he had so often preached. Not a breath seemed to leave the body; not a motion was there. Then, in an instant, there flashed a look of fear as can only come into a mother's eyes; even the flickering candle-light revealed the blanched face of the woman as she convulsively grasped the boy's head between her hands, and, with a sob of distress that pierced the soul of the preacher, cried in a voice of deep appeal, "No, no, dear God; not that, dear God!"

The preacher sat mute as if divine visitation was upon him. The boy clutched at his mother. "What is it, mother, what is it?"

With a sigh that seemed to come from the very depth of her soul, and with a bewildered glance at the preacher and the boy as if she had returned to them from another world, her hands dropped from the boy's head and, putting them over her eyes as if to wipe out a vision, she gave a wan smile and answered, exhausted: "Nothing, dear, nothing."

Then, collecting herself, and taking one of the three candles from the table, she arose: "Come, we should all go to bed."

And, with the preacher rising as if in a trance, and the wondering boy still looking at his mother, she leaned down, gazed for a moment deep into the boy's eyes and, tilting the lad's face downward, she almost buried her face in the long dark hair as she imprinted the long, tender kiss of a mother on the head of Abraham Lincoln.—*From First Church Life, Pittsburgh.*

### The Lord's Supper

(Suggestions arranged by Dr. G. A. Leichter,  
College St. Baptist Church, Toronto.)  
(I Cor. 11:23-29)



For I have received of the Lord that which also I delivered unto you, That the Lord Jesus

the same night in which He was betrayed, took bread:

And when He had given thanks, He brake it, and said: Take eat; this is my body, which is broken for you: this do in remembrance of me.

After the same manner also He took the cup, when He had supped, saying: This cup is the New Testament in My Blood: this do ye, as oft as ye drink it, in remembrance of Me.

For as often as ye eat this bread, and drink this cup ye do show the Lord's death till He come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

### Organ Theme

#### The Feast of Fellowship

Here, O my Lord, I see Thee face to face;  
Here would I touch and handle things unseen,  
Here grasp with firmer hand the eternal grace,  
And all my weariness upon Thee lean.

Here would I feed upon the bread of God,  
Here drink with Thee the royal wine of heaven,  
Here would I lay aside each earthly load,  
And taste afresh the calm of sins forgiven.

This is the hour of banquet and of song;  
This is the heavenly table spread for me;  
Here let me feast, and feasting still prolong  
The brief, bright hour of fellowship with Thee.

### The Bread of Mercy

Bread of the world, in mercy broken,  
Wine of the soul, in mercy shed,  
By whom the words of life were spoken  
And in whose death our sins are dead;  
Look on the heart by sorrow broken,  
Look on the tears by sinners shed;  
And be Thy feast to us the token  
That by Thy grace our souls are fed.

### Ash Wednesday Service

"Well begun is half won!" This is true of the Lenten Services, and *ingathering* season, as well as secular activities. This service of worship was arranged by Rev. E. J. McCullough, Emanuel Baptist Church, Schenectady.

### Unified Service

Organ Prelude, "Prayer"—Solve.

Choral Call to Worship.

Invocation.

Hymn, "O Worship the King."

Responsive Reading—A pledge of rededication.

*Minister:* As we begin this great Lenten Season, help us, Our Father, to rededicate ourselves to Thee, to seek Thy leadership in all things.



May we recognize, too, that our bodies are temples of our souls and so may we develop health, strength, and purity of body, mind, and soul. Help us to say—

*People:* I will keep my body clean within and without.

*Minister:* I will do no act that might endanger the physical or moral health of others.

*People:* I will practice the rules of healthy physical, moral and spiritual living.

*Minister:* I will work and rest and play at the right time and in the right way so that I shall lead a normal and useful life and be an honor to my parents, my country and my God.

*People:* I will attend Lenten Services regularly, both morning and evening on Sundays and week-days, unless prevented by circumstances without my control.

*Minister:* I will do my best, with the help of God, to make the services helpful, comforting, and of spiritual value.

*People:* I will pray daily for my Church and Pastor, to the end that Thy Will may come to pass.

*Minister:* I will forgive those who are unkind to me, remembering my own faults, and will seek never to be unkind myself.

*People:* I will be ready to help others as the Lord and Saviour gives me grace to measure my brother's needs by my own.

*Minister:* I will take advantage of the present season of prayer, worship, and consecration to make some progress in my aim to "follow Him."

*People:* I will endeavor to learn the meaning of Christ's active ministry among his people, to respond to His love for those who believe in Him, climaxed by His sacrifice on the Cross, burial and Resurrection.

*Minister:* As minister and people, we pray Thy grace to accept the extended hand of Jesus Christ, to walk in the Way He has pointed us, and to abide willingly and gratefully in His Wisdom.

Anthem, "Send Out Thy Light"—Gounod.  
Scripture, Matt. 16:16-21 and Rev. 21:1-7.  
Hymn, 328.

Pastoral Prayer and Response.

Dedication of Offering, Doxology, Choir and People.

Offertory, "Like as a Hart"—Novello.  
Hymn.

Sermon—"Stretching forward to what lies in front of me, with my eyes fixed on the goal, I push on to secure the prize of God's heavenly call in Christ Jesus." Phil. 3:14.

Prayer, Choral Amen.

Organ, "Duke Street"—Whiting.  
Benediction.

### Bible Poster Stamps

The Album of Bible Poster Stamps made available to you through an enterprising publisher will delight both young and mature.

The stamps are in vivid, pleasing color, with a descriptive phrase to guide the student in the study of specific Scriptural teachings. "One picture is worth a thousand words" still holds true, and our present-day, picture-trained generation will find itself fascinated with this practical Album.

Bible Study may be actively promoted through the use of dramatization, word hunting, cross word designs, and in many instances through story telling. The William A. Wilde Company specializes in Bible Study helps which should be known to every minister and Sunday School teacher.

### Bethlehem's Babe

The poem, appearing on page 542 of the December *Expositor*, was written by Harry Farrington. The first line is also the title. There are 3 stanzas, as included in Slack's "Christ in the Poetry of Today." It is listed as a Harvard prize hymn from Rough and Brown.

Readers who desire to use Dr. Banning's excellent program, "Christmas in Song and Story," have requested this specific data.

### Help Wanted on Sunday School Records

I am a reader of the *Expositor* and find your articles both timely and helpful to me in my work. The church which I serve is connected with the Reformed Church in America. Our church has grown much in the past few years, particularly our Sunday School, where over 300 children are active in attendance.

For some years we have been using the Cross and Crown System of pin awards and have found them a real incentive to attendance. This year one-fifth of our children had perfect attendance, that is, less than two Sundays absence, which is what we allow. This figure seemed too large to my Consistory, who are not concerned about the expense involved, but feel that the marking system as used in Sunday School classes should be improved.

At the present time we are using in our Sunday School the simplest type of class envelope for marking attendance that we know. This is precisely one objection offered by some members of Consistory to the Hammond envelopes which we use, i. e., it is too easy and subject therefore to error. The envelope put out by the Hammond Publishing Company is a two-flap arrangement. The back of the envelope has two pockets. One reads, "Place cards of those present in this inside pocket." The other reads, "Place cards of those absent in this outside pocket." The front of the envelope contains explicit directions to the teacher or class secretary, etc.

Some of our men went to Sunday School when tickets were used, which were later on exchanged for red or blue tickets. This seems all right, but I wonder if the burden of respon-



sibility is not placed on the shoulders of the immature, instead of on the mature, where it rightfully belongs and may enhance, rather than lessen, the percentage of error.

We finally agreed to write the *Expositor* for information as to the most up-to-date methods of marking class attendance. We do not want an expensive system. Please give your opinion concerning the Hammond system and if you care to recommend any particular types we shall be glad to look them over.—*Millard M. Gifford, Community Church, 116 Ave. and 220 St., St. Albans, L. I.*

### A Parish "Preaching Mission"

The Rev. Albert Negley Wolff, Pastor, Central Presbyterian Church, Waco, Texas, writes, "Our Preaching Mission held in January is outlined in the following program. We have used a similar plan before and it works so well, I would like to pass the idea on to others. We utilize the Week of Prayer and extend our meetings over for a larger appeal in the church. There is enough variety to sustain the interest. This is the first year we have invited an outside preacher, the pastor can conduct this type of revival without strain. Dr. Floyd Poe, is pastor of our City Temple in Dallas and a strong preacher. We have booked him, also, for the Rotary Club, Lions' Club, Baylor University and South Junior High School."

#### Preaching Mission January 3-17, 1937

Sunday, January 3:

11:00 A. M.—"Twice-Born Men."

7:30 P. M.—"Asleep at the Switch."

### Five Meetings in Homes

Addresses by the pastor on "Things Lost."

Monday—"The Lost Way."

Tuesday—"The Lost Disciple."

Wednesday—"The Lost Treasure."

Thursday—"The Lost Virtue."

Friday—"The Lost Son."

Sunday, January 10:

11:00 A. M.—"The Greatest Problem of the World."

7:30 P. M.—"Getting Help from Religion."

### Five Meetings in the Church

Monday—"What Is Christianity?" Is it greater than Nationalism?

Tuesday—"Entering into Life." Are morality and spirituality inseparable?

Wednesday—"Growth in Grace." Is Christianity static?

Thursday—"Christian Perfection." Do we believe in sinless perfection?

Friday—"The Christian Dedication." What are we holding out on God?

### The Organ in the Worship Service

"While engaged in writing out suggestions for our organist," writes Rev. Frank Davidson Hopkins, Pastor of Central Park M. E. Church, Chicago, "for her part in our regular Sunday

morning service, it occurred to me that the way in which we seek to correlate the Organ with the various parts of the Service might be of help to *Expositor* readers."

It is more than just a "method" for it involves certain principles to which far too little consideration is given. Were it necessary, I might go into these principles more at length but I have touched upon them and the scheme of services will so fully illustrate them that anyone will see the general idea. We have used this service for over two years and like it very much. We contemplate three or four special "Orders of Service" for use in our morning worship and having them printed on a four-page leaflet which may be pasted in the front of the hymnal, thus giving some variety to better suit various occasions.

I have also been making a little study of some other matters which have to do with what might be called the "mechanics" of worship, but which are apt to be overlooked although having in them great spiritual values. Should you care for a brief sketch of the experiments made along these lines and my conclusions, I would be pleased to send them in some time.

#### Instruction for Organist

The purpose of the following outlined plan is to have the organ fill in all "gaps" in the service so that at no time is there any awkward pause or silence; it is intended that the use of the organ as indicated will serve to connect the various portions of the service into one harmonious whole. Abrupt endings of organ music are to be avoided and the various interludes are meant to be played, as a rule, very softly; where a vocal or other number immediately follows such an interlude, and is written in a different key, the change should be affected by modulating from one key to the other and not by a full stop of the music and an abrupt change to the new key, a procedure very unpleasant to a musical ear and taste. By suitable music properly rendered and by seeking thus to supplement the work of the minister, the organist can render an invaluable service in promoting a spirit and atmosphere of true devotion and worship. The following is the way it is handled in my own church with great success through the co-operation of a consecrated organist:

*Prelude:* Any use of the organ after 10:45 should be considered a part of the morning service, although the prelude may begin later. The prelude should distinctly prepare the listeners for the service of worship to follow and should be selected with a view to dignity; reposeful, majestic and worshipful in character. It would better consist of but one number and just preceding the entrance of the minister and choir let it merge into soft, sweet strains of harmony, modulating into the opening measure of

*The Doxology* as the people rise. After the Doxology, continue very softly during

*The Invocation Sentence*, joined in by all.

(Reciting together Psalm 19:14) and dying into silence as the Invocation closes, and the people sit.

*A Hymn.* Play as customary, brief pause between verses, and interlude before the closing verse sung; continue softly after singing, dying into silence with the opening words of

*The Creed*, during which the organ remains silent and also silent during

*The Pastoral Prayer*, and likewise through

*The Lord's Prayer*; repeated audibly by all, until the words are reached, "deliver us from evil," when begin very softly, striking the key note of the chant used by all, choir and people, on the words, "thine is the Kingdom" and swelling the volume gradually to the closing "Amen," when a full, rich triumphant tone should have been reached, continuing these triumphant chords as the people seat themselves and those waiting are admitted and seated; as the last are being seated, diminish volume and modulate into the opening strains of

*The Anthem*, after the singing of which continue very softly in harmonious chords until the Minister announces

*The Responsive Psalter Reading*, melting into silence as he reads the opening words. The full opening chords of

*The Gloria* should be played immediately following the closing word of the Psalter, continuing softly as the people are again seated, dying into silence as the Minister announces

*The New Testament Lesson.*

*The Offering.* As soon as this is announced, begin to play softly while the ushers advance to receive the plates, continuing *very softly* while the offertory prayer is given. If a vocal number is to be given, let it be now sung while the offering is being received; if not, play some suitable selection, adapted to the length of time required to take the offering and modulating without a break, as the ushers bring the offering to the chancel, into

*The Offertory Sentence*, sung by all, continuing softly as the ushers retire and the people are seated, melting into silence as the minister begins

*The Announcements.*

*A Hymn.* At close of hymn, diminish softly, as people are seated, into silence.

*The Sermon.*

*A Closing Hymn.* With the closing "Amen," diminish smoothly into silence during

*The Benediction*, immediately after which break into the full chords of

*The Postlude*, which should be of very different character from the prelude, triumphant, full volume and lasting about five minutes.

The Lord's Prayer is recited by all immediately following the Pastoral Prayer, but when the words, "deliver us from evil" are reached, the organist who has begun to play very softly, increases the volume of tone and gives the key chord for a short chant in which all join, without break, including only the remaining words: "For thine is the Kingdom, the Power and the Glory, forever, Amen." The notes of this little chant which closes the Lord's Prayer are on an ascending scale and crescendo in volume to the word "Amen," which reaches the upper dominant note of the key. The choir leads in this but all the people join, and the effect of the prayer breaking into a triumphant chant, reaching its climax of volume and petition in the closing word, is very impressive and much to be preferred to the chanting of the Lord's Prayer by the choir when it belongs to the people and should be used by them.

In non-liturgical churches, there may be introduced certain features which very materially add to the richness and value of the service, giving the congregation much more part in it, making it more truly worshipful for them. In many churches the people have been robbed of more opportunity for the expression of worship on their part. In my own church (Methodist) the prayer of General Confession, or some other prayer or collect of merit, is printed occasionally in the order of service and used in the regular church service with marked spiritual benefit to the people. In too many of our churches our people are sermonized into somnolence and apathy; give the people more opportunity to express themselves in worship and they will respond in a manner which will disclose how much they have needed this privilege.

## MOTION PICTURES

### THE "SPIRIT OF THE PLAINS"

A Film for Lincoln's Birthday Groups

A single-reel Paramount production, based on epic films of the past, the "*Covered Wagon*" and "*Thundering Herd*," and embodying several scenes from the current feature release, "*The Plainsman*," this educational short, "*Spirit of*

*the Plains*," has great appeal. Two recognized authorities on visual instruction, Miss Mary Clint Irion of the Los Angeles County schools, and Miss Marion Evans, of the San Diego Public Schools provide the educational spon-



sorship of the production. Copies were ordered by the Chicago Public Schools for inclusion in their social science film library, immediately the subject became available. The teacher training class in visual instruction at Northwestern University, the convention of the National Association of English Teachers at Boston, and other educator groups welcomed previews of this short on their programs. E. C. Waggoner, Secretary-Treasurer of the Visual Instruction Section of the National Education Association, rented the film for showing in his high school at Elgin, Illinois, immediately upon screening the first 16 mm. print.

For years, teachers and others have urged Producers to make available the lavish sets and the careful research work on costumes and other detail now repeatedly found in every major feature, for short topical films intended for classroom, school auditorium and general non-theatrical use. The most important previous development of this type was the cutting of a silent short, *In Days of Chivalry*, out of the United Artists' "Robin Hood," also by a group of Los Angeles visual instructionists. However, the current production, *"Spirit of the Plains,"* bears the distinction of production and release simultaneously with its mother film, the background and costuming of which is utilized.

This far-reaching step on the part of Paramount will probably turn out to be smart business; for anyone who sees the logical and inspiring topical short will be more than likely to want to see the entire fiction film that treats

much more extensively with the same locale and period. This in no way implies that the short subject is to be considered in any sense a "glorified preview." It stands entirely on its own feet, and will in all probability be running for years after the feature film is buried in Hollywood's vaults.

The *"Spirit of the Plains"* follows an original theme by Ralph Jester, that opens just as the Civil War ends. President Lincoln is seen, predicting to his cabinet that millions of demobilized soldiers will find new homes and new lives in the great untamed West. We see the bustle of getting under way on the further shores of the Missouri River, the lonely trek across endless plains, the bloody revolt of the Indian as his food supply is threatened in the slaughter of the buffalo, then the cowboy on the open ranges, gradually confined as steel rails and barbed wire change the way of the West. Finally the combine-farmer of the great wheat lands finds his enemy in the terrific dust storms, battles courageously against odds indicating that the spirit of the plains remains absolutely undaunted.

An intelligent narrative follows the screen story, it is entirely free from the "wise-cracks" that infest most theatrical "educational," and is varied in pace and content by occasional dialog from the feature, and by songs and orchestral musical background.

The film is distributed through the Bell & Howell dealer and branch library organization.

## BULLETIN BOARD SLOGANS

If your neighbor hates you, he needs your love.

Try praying for the other fellow's needs.

List your imaginary needs, then put your rival's name at the top, and see many of them vanish.

Make a budget for your employee, then put your own name on it.

Love those who serve you, if you value good service.

Great congregations make *great* Churches.

Great Christians make *great* Preachers.

Great readers make *great* magazines.

Use builds muscles; relaxation wastes them.

Build something, if you would know the point of view of a builder.

Work, if you would know the point of view of a worker.

Employ others, if you would know the point of view of an employer.

Remember, inhuman acts and selfishness are not confined to large industries; some of us need not look beyond our own homes, churches, or small shops.

When did you last do a kind deed?

Able-bodied men and women should live within their incomes.

The widow gave even from her small possessions.

God is our preferred creditor.

Even large incomes without God do not go far.

One way to learn what an income will do is to try tithing for three months.

A living wage depends upon the *liver*.

The life beyond holds out great hopes.

The mob is always ready to join the "hater's club."

People don't die from overwork.

Underwork kills because it allows too much time for mischief.

Happiness doesn't just happen, it is earned.

We all play a part in the progress of the race.

Work actually done provides the decent living.

Trials often bring out the best in us.

Cares wreck many a strong man or woman.

Try understatement when repeating gossip.

Try overpayment on your "Giving" account.

# T H E P U L P I T

## HOW GOD FORGIVES SIN

• CLARENCE EDWARD MACARTNEY

IN ancient Israel six cities were founded as cities of refuge. Thither men who, without malice or premeditation, had taken the life of a fellowman, could flee for refuge. Once within the gates of the city of refuge, no hand of vengeance or judgment could be laid upon them. The rabbis have an interesting tradition that once every year the roads leading to these cities of refuge were carefully repaired and cleared of obstacles and stones, so that the man who was fleeing for his life would have no hindrance in his way. The Cross is God's great and eternal city of refuge from the penalty upon sin.

To answer the question, "How does God forgive sin?" is to define the gospel and to proclaim Christianity. This truth, the forgiveness of sin, is not a part of the gospel, not even its most important part; but it is the gospel, and all else is either its expression, translation, or application.

The question, "How does God forgive sin?" assumes, first, the fact of God, the Creator of man in His image. A God who is Infinite in His Being, Wisdom, Justice, Holiness, Goodness and Truth. He is a God who is of purer eyes than to behold iniquity. A God less than that would suggest no question as to how He will forgive sin; but this kind of a God does raise that question. Always we must keep in mind the nature and character of God. The question assumes also the fact of sin. We need not perplex ourselves about how or why sin got into the world. The fact is that it is here, everywhere, as universal as human nature and as eternal as human history.

But just what is sin? More than man can ever describe or define, and yet something that man can feel, and something which demands both punishment and forgiveness. Is kidnapping and stealing a child a sin? It is. And it is also a crime. But poisoning a child's mind, corrupting its morals—that is a sin, but not a crime. A crime is always a sin, but a sin is not always a crime. Man is placed in a world, ruled by moral law, the author of which is God. The teaching of the Bible and the assumption of Christianity is that we all break this law, that no man ever did, or ever does, perfectly keep it, but daily breaks it in word, thought and deed. We sin not only in the open

["In whom we have redemption through His blood, even the forgiveness of sins."]  
Col. 1:14.

violation of the commandments, but in our failure to live up to the standard of God's law, and this standard is nothing less than perfection. An unattainable standard, you say? It is indeed. And therefore, the necessity of divine help if man is to attain unto it. Many might say that they have not broken the sixth, seventh or eighth commandments, in the sense of outward transgression, but who would say that he has loved the Lord his God with all his heart, soul, strength and mind? The obligation to do so arises out of the grand and awful act that we are made in God's image, a soul belonging to God, made to know Him and to do His will; and not to do so, as none of us do, is to offend against Him.

Let us have no humbug nor hypocrisy then about sin. We are all made in the image of God, and not only sin, but take delight in it. Sin is not a surface, external fact, but an internal fact. And as Jeremiah said long ago, "Your sin is written with a pen of iron and with the point of a diamond. It is graven upon the tables of our heart."

In forgiving sin God is just. He is the author of the moral law and therefore must uphold it, and therefore sin must be punished. For many years the Edinburgh Review bore on its cover the motto, "The Judge is condemned when the guilty is set free." If God is to deal justly with sin He must punish sin. How then will God do this, and yet be able at the same time to forgive and acquit the sinner? The first fact to remember is that in His way of salvation God punishes sin. The penalty upon sin is death. This is declared in the Scriptures. It is a spiritual death, a second death of which the first and physical death is only a figure and a shadow. That death is the penalty upon sin; the thing which sin deserves is clearly taught us in the account of Christ's death. We are told that Christ died on the Cross and, second, that when He died on the Cross He was dying for us—that is He was bearing our penalty and taking our place. Therefore it follows that if in bearing our penalty on the Cross that Christ died, that penalty, our penalty, must be death.

Whenever you see Christ then, on the Cross, that is the first thing to remember—that God in the death of Christ, is punishing sin. There in that awful scene sin is receiving its due.



The penitent thief gave expression to that truth when he said, "But we indeed justly, for we receive the due reward of our sins." The death of Christ on the Cross was the great exhibition of God's righteousness and what He thinks of sin. The one supreme exhibition of the law of God and of the mind of God toward sin is the death of the Prince of Glory, His only Begotten Son, upon the Cross.

In forgiving sin God shows His love and mercy. It may seem a paradox, but nevertheless it is true that the first step towards the forgiveness of sin is the punishment of sin. The purpose of God is to show, not only His justice, but His love and pity. No human mind could have imagined such a plan—that by showing His justice, God could also offer His mercy and His love. But that fact is the glory and the wonder of God. All that justice requires has been done. Now the way is open for mercy and forgiveness. Always running through this great subject, How God forgives sin, is another question, "Why did He do it?" The answer is, Love. The Cross was where Love drove mercy. Only infinite love, infinite wisdom, infinite power could have found a way of forgiveness, but the love of God has found it. "God commended His love to us in that while we were yet sinners, Christ died for us." Coldly and indifferently we hear it that God so loved the world as to give His only begotten Son. But that is the great demonstration of God's love. The Cross is the supreme evidence of God's love, just as it is the supreme evidence of His judgment. Greater justice hath no man than this, and also greater love hath no man than this, that Christ should die for sinners. It is not from nature, not from the benevolence of the skies or the earth, not from the kindly deeds of man toward man that we get the great illustration of divine love, but that Christ died for sinners. Thus it is that on the Cross justice breaks into mercy, and our Judge inflexible becomes our Saviour, all tender and merciful.

How full and complete this forgiveness is, is shown by the words which are employed in the New Testament to describe it. One is this word

"justified." The accused person, through belief in Christ, is justified and left acquitted and unaccused. Another word is "reconciled." This presents man as separated from God and an enemy to God, but through the Cross he is reconciled to God. He becomes God's friend again and God is his friend. Another word is "forgiveness" or "remission." Here we think of man as loaded with a debt which he can never pay; but on the Cross Christ pays the debt. Perhaps the greatest and most tender of these words which bring out the fullness of salvation is the word "redeem." This word pictures man as a slave. Man is the slave to sin and in bondage of death, but through His precious blood Christ redeems the sinner so that he is again free and belongs to God. This is the meaning of the great verse, "We are not our own, we have been bought with a price."

What is man's part in this great work of the forgiveness of sin? So far as the ground of forgiveness is concerned, absolutely nothing. There is nothing man can do which in any way makes satisfaction for his sin, or qualifies him to receive or entitles him to forgiveness. All that he deserves is that death that Christ died on the Cross. But when he is willing to confess that, and, repenting of his sins, to put his faith in Christ, that is, to own and confess that Christ has borne his sins and paid his debt, and set him free, then that great forgiveness becomes his forgiveness and he can say, "He loved me and gave Himself for me."

The question for you is this: You have seen what God has done, this wonderful act of His judgment and of His mercy, this glorious provision for the forgiveness of your sins. Your part is repentance and faith. Have you done your part? Have you put away every reliance upon anything save your Redeemer's Cross. Is it nothing to you that He hangs upon that Cross? Will you pass by it again this day and wag the head like those who mocked Him on the Cross, or will you say, "Eternal Justice, Eternal Love, Eternal Cross, I bow before Thee. O, Lamb of God that takest away the sins of the world, take away my sins, even mine?"



## THE COMPANY WE KEEP

• J. ARTHUR LAZELL

OUT of the annals of American jokes and folklore comes the slogan of the Missourian—"Show me," at least that spirit has been attributed to him by commentators. But the spirit certainly did not originate with the man from Missouri, for when Moses went up on the mount to speak with God, the Israel-

*["And Jehovah said unto Moses, I have seen this people, and, behold it is a stiff-necked people." Ex. 32:9. I Peter 4:12-19.]*

ites turned to their high priest, Aaron, and said, "Show us." Accordingly there was cast out of the jewels and metallic belongings of the people a golden calf, sufficient to meet the desires of a people who wanted to be shown. No sooner did knowledge of this act rise on high, than Jehovah turned, in voice, to Moses

and said, "I have seen this people, and, behold, it is a stiff-necked people."

Though it might be pushing the point too far to declare that people of today are incorrigible there is a great deal to be said about the stubbornness of men and women and their refusal to yield to Christian influences. The Lord could say with equal exactness of the people of today, "I have seen this people, and, behold, it is a stiff-necked people." Man today, though not any more than in other days, refuses to accept the high calling of God to live a life as revealed in the words and life of Jesus Christ, and as a substitute concerns himself with slogans and politics which claim precedence because they present civilization with ideas and actions that can be grasped, turned inside out, that can be made to work. The answer to the statement of Peter, "Think it not strange concerning the fiery trial among you," is couched in terms that imply that bread and butter is more important than a Christian life, that saving oneself from starvation is eminently superior to salvation through the sacrifice of Christ. "Intangible," "abstract," "superstitious," "an opiate," are the descriptions given of religion. Through all this stands out the cause for refusing to accept Christ: man must be shown, in black and white; he believes Christianity is not concrete.

The great mistake of this attitude is that the substitutes accepted even by the Christian for the rehabilitation of the world are not often open to the "Show me" attitude. Communism claims that religion is an "opiate"—a slow drug that places civilization under obeisance to a sacerdotal caste. To substantiate its claim it points to Christianity as revealed by institutionalized Christianity. Roman Catholicism and Protestantism have both taken their turns at making a fool out of the average man. But when the great social revolution looked forward to by any politically dissenting group is discussed, there is a marked lack of explanation as to how the worker shall receive an equitable share of the fruits of his labor. Almost any night brings forth on street corners orators who figuratively grind the employer and the government under their feet and in a magnificent synthesis build up, before your eyes, a dream civilization where a chicken, an automobile, a mortgage-less house, and a five-cent fare to any part of the country serenely repose in one shallow pot. The faith that such people have in their future achievements is no greater than the faith we, who are Christians, have in the words and promises of our Jesus Christ.

However, there are reasons for this apparent shift from Christianity. Does the shift come because of a lack in Christianity, or does the shift come because Christians, and non-Christians, have failed to recognize that in a

healthy Christianity lies the road to the economic, industrial, and social state every man desires? Without a doubt if every man accepted the truth contained in the "Sermon on the Mount" and practiced its precepts there would be no question about the workability of Christianity.

When Jehovah told Moses that he had seen "this stiff-necked people," he added, "Let me alone that my wrath may wax hot against them, and that I may consume them." The hand of God can be seen in the "fiery trials" which are now besetting a civilization which accepts within its gates men and women who are "murderers, thieves, evil-doers, and meddlers in other men's matters."

There is no necessity for making any political party, or any particular social philosophy the target of this sermon. The activities of man, himself, are sufficient. The motion pictures that we encourage, the books that we buy, the people with whom we associate, the things we tolerate, the lives we lead are the very things with which any man blinds himself. The foolishness which moves—unmolested—through motion pictures, the sordidness and the false standards of life which pass by as part of readable literature are part of the environment which is slowly leading us to an indifference to Christian ways of living. In the second epistle of Peter, these prophetic words are spoken, "But there arose false prophets also among the people, as among you also there shall be false teachers, who shall bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction."

The appalling part of it all is that not only are such false teachers here with us now, but the destruction which they are bringing on themselves is being wrought upon us. One need go no further than the war between Italy and Ethiopia. What were some of the causes behind this affair which threatens to involve much of the world? Forget Fascism, the personal ambitions, forget all political theories and phases of international commerce. Remember instead the obvious refusal to accept the words of Christ: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." To observe the actions which lead to such situations one would think that the first beatitude read, "Blessed are the poor in spirit if they succeed in breaking someone else's neck for theirs shall be all the kingdoms of earth." What evidence do we find of people trying to bear in mind the fourth beatitude, "Blessed are they that hunger and thirst after righteousness, for they shall be filled?"

"Righteousness, what is righteousness," asks the man on the street as he puffs out his chest with the thought that since you cannot stoop down in the gutter and pick it up and



hand it to him, you cannot answer his question. But the answer, in part, can be found in Christ's observation on a phase of the Mosaic law: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth, but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also." "But if a man suffereth as a Christian, let him not be ashamed; but let him glorify God in this name"—the name of Christ. That is part of what Peter said as a reply to the scoffer who loudly bawls in your face, "What am I supposed to do, 'Turn the other cheek'?"

The Christian's way is a hard way, but it is not the hardest. Which is harder, to be peace-makers or to indulge in blind wars and heartless persecution of other nationalities? Are we placidly to accept the satire of George Bernard Shaw who said to the world in a syndicated news story, concerning the Italo-Ethiopian war: "But the interest obtainable on capital, now a drug on the market, will double; industries will make big profits. Banks will flourish. The heaps of dead in Ethiopia will not inconvenience the owners of heaps of money now on deposit at 1 per cent and hungering for 5. I have not forgotten how the South African war improved my own financial situation?" Did Christ die on the cross for the Italian, as well as the Ethiopian, the rebel as well as the loyalist and every man in the world, to have civilization blindly accede to such shallowness of mind? Must we crucify Christ on every telegraph pole of every country in the world as we shift from Christianity to thoughts such as these?

The entire blame cannot be placed upon words like these that come from leaders of men. What about the downward pull exerted upon us by the smallness and dirtiness of the minds of those with whom we associate. A man is inevitably molded by the company he keeps. St. Francis of Assisi went in the wilderness in order to secure peace and quiet for leading his type of Christian life. To us that is denied; but we can close our ears, and turn our backs upon the subtle suggestions of people who have no regard for law and cleanness. If the neighbors who live across the yard disturb you with profane arguing, and air their domestic difficulties to the community, you close your windows; if it becomes too bothersome you swear out a warrant against them for disturbing the peace. You do not lean out the window and swear at them until you are blue in the face.

Nor is there any virtue in blotting out the decency of your own Christianity by joining in the chorus of insipid jokes and smutty actions of the man at your side just because he

happens to be a friend. The interesting and revealing story is told of two newspaper reporters who were told to investigate the vice and crime of a certain area of a large American city. After the evidence was collected and the newspaper startled the city with the proof of what was going on under its nose much of the condition was cleaned up. But the matter had a tragic ending, for one of the reporters found himself unable to resume life apart from the evil which he had tasted in the course of his investigation. He succumbed at the cost of his life to the things with which he had become associated. That example may be outstanding, but there is no question about the fact that many of us excuse ourselves by saying, "But I've got to do it, everybody else in the crowd is."

"Give me something concrete, something I can touch with my hands, Christianity is too abstract," says the scoffer. Can anything be more real than the extent to which gangsterism, graft, and legislative indifference have mutilated our governments? Can anything be more concrete than the sufferings of war, the poverty of jobless millions, and the blindness of some law-makers? The concreteness lies in the fact that as soon as we cast aside Christian principles and attempt to work out a substitute, we find ourselves without the courage, faith, and endurance that comes only through the religion of Jesus Christ. Unquestionably, the man who throws aside the "Sermon on the Mount" for a more "concrete" way of life finds himself espousing a cause which left Christianity because of its shortsightedness or because it could not live up to the rigorous demands of Christianity.

"I have seen this people, and, behold, it is a stiff-necked people." Are we forever to live with this righteous indictment hanging over our heads? Are we placidly to accept the dictates of false teachers who treat us as does the Destiny of Omar Khayyam:

"'Tis all a chequer-board of nights and days  
Where Destiny with men for pieces plays.  
Hither and thither moves and mates and slays,  
And one by one back in the closet lays."

On the other hand shall we take our swords and slay those who would dare desecrate the name and works of our Saviour? No, we are not Moslems. Christ, as He died on the Cross, said, "Father, forgive them for they know not what they do." We shall take the full meaning of the words and deeds of Christ, fulfilling them in our lives to the best of our ability, and shall strive—though we be the only one—to follow in politics, in business, and in society the way Christ gave to us, knowing in our hearts that He is always with us.

# THREE STEPS IN CONQUERING ADVERSITY

• W. FRANKLIN HARKEY

THE book of Job is the greatest drama ever written. Its deep threnody strikes the chord of practically every human need. Most of life's deepest questions are raised on the pages of this moving drama. These questions are not all answered. In fact, Job's question, Why do the good suffer? receives no direct answer, but he is given something finer than an answer to his question—a vision of God himself. No satisfactory answer is given why adversities come to men, but we do see how it is possible for men to conquer.

Our life is not unlike that of the ancient patriarch of Uz. We face the facts of disappointments, disillusionment, and despair. Trouble and sorrow, adversity and calamity are not foreign to our lives. Before us comes the question again and again, how shall we face these calamities? What is our refuge? What is the source of our strength? Shall we yield to despair and do like a lot of people have, say, "Life's not worth living?" Or, is there some better way?

A study of the character of Job reveals the fact that he was not always brave and courageous. At times he is anything but patient, and he is often fretful, but there is something about his life that is appealing. He did not give up his faith in God. He found consolation in three great truths that helped him to conquer adversity.

## 1. A Recognition of God in Life

"The Lord gave." This recognition that God was the source of life was a stabilizing power in his life. There are people who never make such a confession. They live their lives and do their own will as though there were no God. Multitudes of people have never allowed God to come into their lives. The result is they are living on a very low level.

On the other hand, there are people whose lives are ever conscious of God. They realize that life is not haphazard, but that there is a divine power back of life. Job acknowledged that God was in both the mercies which he had received and in the afflictions that now possessed him. If God had sent the mercies, he felt that He would not desert him in the adversities that had come. The faith of the Psalmist was cast upon that same high plane, as he exclaims, "I will sing of mercy and judgment: unto thee, O Lord." Adversity comes to all sooner or later. It will do no good to ignore this fact. There will be no comfort in seeking to deny the reality of calamities that come or adversities that may overtake us. If we face sorrow, pain, and loss with the sense

[ "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." ]  
Job 1:21.

of God's presence with us, we shall find comfort and consolation. We shall realize that,

"His way may lie through darkness,  
But it leads to light at last."

## 2. The Spirit of Resignation

"The Lord hath taken away." This step in conquering our adversities is not easy to take. It was not easy for our Lord Jesus to say, "Thy will be done." We see trouble everywhere. We know that it comes either by permission or appointment of God. We must confess that troubles come often because of our own sin and folly. Man ignores the commands of God. He sets at naught the teachings of the Bible, and he is prone to seek his own pleasure. Sin is at the root of all our woes. God does not willingly afflict the children of men.

Then, there are also testing times. If we are to make a fair showing as Christians we must realize that there are testing times, and these trials show what manner of men and women we are. Job himself was brought finally to say, "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty." There came a time in the life of David when he had sinned. Before him was given the choice of being punished by man or being left in the hands of God. He chose the latter, saying, "Let us fall now into the hand of the Lord; for his mercies are great." He realized that God's mercy flows an endless stream to all eternity the same.

There is for the child of God a peace that passeth understanding as he throws himself upon the mercy of God. The poet expresses that feeling in these beautiful lines,

"From every stormy wind that blows,  
From every swelling tide of woes,  
There is a calm, a sure retreat.  
'Tis found beneath the Mercy Seat.

"Ah, whither could we flee for aid,  
When tempted, desolate, dismayed.  
Or how the hosts of hell defeat  
Had suffering saints no Mercy Seat."

## 3. Willingness to Worship God

"Blessed be the name of the Lord." The secret of power for conquering adversity lies not in the will power of man. The strongest face defeat in life. The strength to conquer life's foes lies in the willingness to dedicate our lives to Him. Like Job, our very first thought will be to worship God, "Blessed be the name of the Lord." There is salvation in no other source.

The agonized appeal of the world goes out, Who will stretch out a hand to save us? Who



can deliver us from the distresses of the world? Seeking to escape from adversity, people resort to all sorts of quack remedies. Brought to despair by his own sin, Saul seeks the witch of Endor. Man sins and realizes his own folly, and then, seeks to drown his trouble in drink. Nations refuse to accept truth and right, and then feverishly arm themselves hoping to fight off their enemies. Alas, there is no escape. All supposed remedies are delusions.

But, there is a sure remedy. There is a power that will enable men to conquer their sins. The pierced hands on the Cross of Calvary offer hope for a troubled and distracted world. A sense of peace and security comes over the trusting soul and he looks upon the face of God in Christ Jesus. Faith gives this power. It comes only through the acknowledgment of God in Christ. The trusting soul looks up through worship and adoration and cries

out, "Blessed be the name of the Lord." It is a like confession that doubting Thomas made hundreds of years later, "My Lord, and my God."

Those who have found the secret place of worship in every age have become conquerors. Why do men not worship today and seek a balm for their sin sick souls? Let us bow down and worship before the Lord our Maker. And from that experience will come, as it came to this ancient seeker after God, a vision of God. And that vision of God will humble us, and we shall realize that He is not far from every seeking soul.

"O joy that seekest me through pain,  
I cannot close my heart to thee;  
I trace the rainbow through the rain,  
And feel the promise is not vain  
That morn shall tearless be."

## THERE IS MORE IN LIFE THAN MERELY BEING ALIVE

(For February Commencement)

### • C. IRVING BENSON

ON the eve of a new adventure a few of us give ourselves a bad time thinking over the past days with regret. Such a practice is only useful if it enables us to see why we failed in the past and provides us with a motive for better living in the future. Most of those who fail do so because they have not discovered any adequate end to live for.

"Life," says G. B. Shaw, "is a thing of which it is important to have a theory, yet most people take it for granted and go on living for no better reason than that they find themselves alive."

That saying pulls us up abruptly like a lasso, making us face big questions and get to the heart of things. Can we give a good reason for being alive, or are we just putting up with life, tolerating it, because it is not bad enough to commit suicide?

Is life really worth living, or do we meander through the years, eating, drinking, worrying, sleeping, getting what fun we can?

#### *Hurrying Nowhere*

There is a story of how Professor Huxley arrived late in Dublin to attend the British Association meetings. Fearing to miss the President's address, he rushed from the station, jumped into the first jaunting car, and said breathlessly to the Irishman in charge, "Drive as fast as you can; I'm in a hurry."

The son of Jehu whipped up his horse and drove furiously, bouncing the passenger about in a most undignified way.

Suddenly it flashed upon Huxley that he had not directed the driver, so he shouted amid the rattle of the speeding car, "Do you know where I want to go?"

"No, yer honor," replied Pat, "but I'm driving fast all the while."

Not a few of us are like the absent-minded professor. We are in a hurry; we are very busy, but we have no sense of direction. Others are bored with everything—they have lost the sense of wonder, they have no relish for life.

Dr. Robert Russell Wicks, Dean of the Chapel in Princeton University, tells of a student who was so much in doubt about the purpose of everything that he felt it was useless to do anything at all.

"The trouble with me is I have no reason for living. I see other young people who seem to exist without any reason. To him a life of self-indulgence was empty. They simply desire to obtain work to earn money to buy things to have a good time. An aimless existence is fit for an animal, but a man needs a reason, and I have none."

#### *Temporary Ends*

A University is fortunate indeed which possesses a Dean or pastor able to make personal contacts with students who have lost their way, and discuss their problems in terms of reason and experience.

On this question—Why Live? He points out that some people try to dodge the issue. They choose a temporary end, work for it until it wears out, and then move on to other novelties. But the hunger for something that never fails is unappeased.

Is the pursuit of happiness a sufficient reason for living? Dr. Wicks finds that it is the very elusiveness of happiness, when pursued, which has been the major note in the pessimistic phi-

losophies of history—a "striving after wind." Happiness is so insecure—a badly digested dinner, frayed nerves, or a fall on 'change easily interfere with it.

"The record of the pursuit of happiness shows the lowest winning average of any human adventure . . . This pursuit of happiness, as the end of life, has proved the most delusive enterprise on which our human race has ever set forth," he concludes.

### *Human Barnacles*

Of course, our human life begins with no reason at all. Dr. Wicks likens our first stage on this planet to the life history of the barnacle. This creature lives fastened to a rock or the bottom of a boat, inhabiting a cone-shaped shell which has a hole at the top, and a little trap door which operates like the shutter of a camera.

When submerged, the barnacle opens this door, stretches forth a waving arm with clutching fingers at the end, and grabs, grabs, grabs, for any chance morsel floating by. That grabbing existence constitutes the biography of a barnacle.

In much the same way we make our start in life. Fastened on a home, we live to gather in what we want, morning, noon and night, with no regard for the feelings of anyone. Some of us have taken a long time to outgrow this infantile stage, and some never outgrow it.

A person really outgrows this childish stage when, out beyond anything which belongs to him, he finds some undertaking or cause of which he can say: "I belong to that." The more significant the enterprise, the happier a man is in belonging to it with all his heart and soul.

The scientist, Einstein, writing on his philosophy of life, said that were it not for the joy of co-operating with kindred minds in the pursuit of the unattainable in science and art, his life would "seem like imprisonment." The spirit of the true scientist in our day has revived for us the reason for living, which has always satisfied man at his best: to co-operate with other people to help something better become real.

### *Co-operation*

We were meant to be creative individuals, equipped to share in the creative activity which is ever unfolding the infinite possibilities of this universe.

The Dean sums all this up by saying that "Life becomes most meaningful when, in small opportunities or in high places, we are linked up with others to help that which is new and true and better to become real."

St. Paul, writing to the Christian group in Corinth, gives his reason for living—"We are laborers together with God." Or in the more forcible words of the Revised Version, "We are God's fellow workers."

It is a saying to repeat with wonder. God's fellow workers! Then God is a worker? We wrong Him if we think of Him seated apart in majestic ease and calm.

He is the greatest of all workers, toiling terribly, yearning, struggling to raise man to the height of His ideal. The Bible describes His increasing purpose, shows Him winning His way, always seeking to gain the intelligent co-operation of men.

### *Unfinished World*

Paul's definition of life teaches us, what we must keep steadily in mind, that we live in an unfinished world. As John Hunter, of Glasgow, once put it, "Creation is not finished. We stand in the midst of an unending Genesis."

Isn't it grander to live in a world with the opportunity of helping to make it than to dwell in a completed one where everything is done, and where we could only be lookers-on? Surely this is the greatness and joy of our calling that we are given a hand in things. God has given us shares, taken us into partnership in the enterprise.

On the title page of his "Latter Day Pamphlets," Carlyle quotes a conversation between Sir David Ramsay and Lord Rea which occurred during the turbulent days in Scotland in the seventeenth century. His Lordship said, "Well, God mends all!" "Nay, Donald, we must help Him to mend it!"

We are not to be spectators, complaining and criticising that things are not what they ought to be. We must co-operate in the creation of all that beauty and righteousness and justice which are God's dream for His world. It is a sin to think that things must be as they are. Fatalism is the creed of the coward, the dogma of the drone.

### *Stonecracker John*

Every life is a divine calling, almost every occupation provides an opportunity to express God. The tailor and bootmaker are helping God to clothe his children, the shopkeeper, baker, milkman to feed them, and so on. Whoever gives honest service to the community is a fellow worker with God. That was the lesson Stonecracker John learned:

The Lord God made the earth and sky,

The river and the sea—and me!

He made no roads, but here am I,

As happy as can be;

For it is just as if He said—

"John, that's the job for thee."

And so in my appointed place,

By God's good grace,

I work according to His plan,

And would not change with any man.

We must hitch our tasks to the stars and relate them to the Divine economy.

Yes, but what is it that God is working for—the enterprise in which we are to be fellow-workers? Can we know the design that God



has in mind and to which He is working? The world is not a medley of blind forces, discordant in their clash, incalculable in their result.

The world to its last electron is purposeful. The world was made for goodness. The goal of God's creative effort is to establish the Kingdom of righteousness. In the fulness of time Christ came, the Word incarnate, the embodied purpose of the Eternal. He is the Alpha and the Omega, the beginning and the end to which God is striving "till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ." The world was made for Christlike life. That's the purpose to which the whole creation moves.

### *Sin Is Uselessness*

Wherever men and women have the mind of Christ, seeking to enthroned right over wrong, the spirit over the flesh, whosoever is trying to make the world a better place to live in, to institute fairer relations in industry and between nations, is co-operating with God.

Every man who puts a beautiful thought into the mind of a child, wipes away a tear, relieves

the poor, tends the sick, is helping God. The sin of all sins is to be useless, to be unproductive, burying our talent as did the man in the parable.

My experience of life has taught me this at least—that when a life is intelligently surrendered to God there is guidance for that life and it is sustained by a sense of destiny. What is the experience we call conversion but this—that instead of living at cross purposes we consent to go with God.

To sum up, God has given us our life, and He has given it with a definite object. The world is not a meaningless whirl. When the earth waxes old like a garment there will be an adequate result to show for the cosmic process.

God will not say to His courtiers, as Anatole France sarcastically suggests: "That was a good play, let us have it again." But the whole creation will join in the Hallelujah Chorus: "It is finished . . . the Kingdoms of the world are become the Kingdoms of our Lord and His Christ and He shall reign for ever and ever."—*Melbourne Herald*.

# JUNIOR PULPIT

## "THE GREATEST HOUSE EVER BUILT"

Arranged by the Rev. Edwin Hamlin Carr and the Rev. Gordon W. Mattice

Some years ago a young man attended sessions of a Sunday School, when the Pastor gave a series of talks and studies on the Tabernacle as described in the Old Testament. A class of boys were impressed with the idea and made a cardboard model of the Tabernacle, its furnishings, and the camp of the Israelites. That idea lingered, and when the youth became a minister, one Sunday morning, for his Junior Sermon, he started the study, and the children under nine years of age, excused from the service, during the period of adult sermon, went to another room, and there continued the study and constructed a model.

The talks as given are attached, as is an outline study with Bible references.

### *I. The Most Holy Place, Teaching about God.*

*Ps. 27:4.*

1. See Exodus 25:8-9.

### 2. DIRECTIONS FOR MAKING

a. Exodus, chapters 25 to 27. See also 35:20 to 40:33.

3. THE BUILDING, size 15 ft. by 15 ft. by 45 ft.

4. THE VEIL. See Exodus 26:31.

a. See Exodus 26:33, and Matthew 27:50-51.

### 5. THE ARK.

a. See Exodus 25:10-16.

(The Tabernacle—Exodus 25 to 40.)  
*A suggestion for a Series of Boys and Girls Sermons, and a Tested Project for Primary and Junior Group in the Church.*

This idea has proven so successful, that it is recommended for a similar use. Two young people who were in the congregation liked the idea, and are using it. At the Children's Day service, the members of the Junior Church constructed the model on the platform, and explained its workings and significance.

Directions for making the model can be found directly in Exodus, between chapters twenty-five and forty. A reference Bible will relate the Tabernacle to other parts of the Bible, especially the New Testament applications.

### 6. THE TOP OF THE ARK.

a. The Mercy Seat.

1. See Exodus 25:17-22.

2. The Cherubs, see Exodus 25:30.

3. See Matthew 18:10.

b. The Presence.

1. See Leviticus 16:2.

2. See Exodus 40:34-38.

### 7. INSIDE THE ARK, see Hebrews 9:4.

a. The Law, the Ten Commandments. See Exodus 20:1-17. See Deuteronomy 10:1-5.

b. The Pot of Manna, see Exodus 16:32-35.

1. See Deut. 8:3.

2. See Matthew 4:4.
  - c. Aaron's Rod.
  1. See Numbers 17:1-10.
- II. THE HOLY PLACE, *Teaching about Man.*  
Ps. 23:6.
1. THE CANDLE STICK, see Exodus 25:31-39.
    - a. The Meaning. See Zechariah 4:1-6.
  2. THE TABLE OF SHEW BREAD
    - a. See Exodus 25:23-30.

- b. See Leviticus 24:5-9.
  - c. See I Samuel 21:6.
  - d. See Mark 2:25-26.
  - e. The meaning: To be found in the number 12.
3. THE ALTAR OF INCENSE.
    - a. See Exodus 30:1-7.
    - b. See Luke 1:5-11.
    - c. The meaning, see Revelation 8:3.

### Story Sermons on the Camp of Israel and the Tabernacle

Boys and girls, for the next few Sundays, I think we are to have a fine time together. We are to study about the Greatest House Ever Built. In your Junior Church period that follows this, with the help of your teacher, you are going to build a model of this most unusual house. I will tell the story as we move along in our study.

As far as we can figure it out, the original house cost over one million dollars. You will remember that the Jewish people were slaves in Egypt. God heard their cries, and raised up Moses to deliver them, and under him, they started toward their homeland.

When they came to a place named Mt. Sinai, where the Ten Commandments were given by God to Moses, along with these laws, God told Moses that He wished the people to build a house of worship, that He might dwell with them. God always wishes to dwell with his people, and so He told the people that if they would build a Tabernacle, He would come and dwell with them. We can read all about this in Exodus, chapters 25 to 37. When you go to your study period, you will read some of the verses.

Now today there are many houses of worship built, but this one is most interesting, because God himself was the architect. The people liked the idea very much, so they started to work and gave the necessary things with which to build the Tabernacle, and when it was completed, God was very much pleased with his people. I think that He will also be pleased with us, as we study about this House of Worship.

The materials used were very valuable, and all of it had a definite meaning. It was very

beautiful, for it was made with pure gold, fine white linen, and cloth of lovely colors. If God was going to dwell in this Tabernacle, it had to be the very best. And today God wants to dwell in our hearts, and don't you think we ought to have our hearts pure, clean and beautiful for Him?

This Tabernacle had to be made so it could be taken apart, packed, and carried by the people as they travelled, and then put up again when they stopped to rest. There were special directions concerning how this should be done.

Let me very quickly describe this, and then you will have some idea of what it is we are to study. Around the main building, was a sort of fence, which made a place called the Court. In this court was the Altar of Burnt Offerings, and a Laver for washing, and in the central place stood the most important part—the Tabernacle itself. This was divided into two sections—one twice as large as the other. In the large section were three articles—a Golden candlestick, a table of shewbread, and an Altar of incense. This smaller section was called the Holy of Holies, and in it was the Ark of the Covenant, and inside it there were three articles—the Table of the Law, the Pot of Manna, and Aaron's Rod.

All these parts have a definite meaning and purpose, and are to teach us lessons we need to know to live as God would have us today. From week to week we are to study about these, and you will not want to miss one lesson.

Our time is up now, and next week we shall continue.

(Lessons 2, 3, 4, 5, will appear in the March issue).

## O U T L I N E S

### • WILLIAM S. BOWDEN

#### A Glorious Invitation

"If any man thirst, let him come unto Me, and drink." John 7:37.

##### 1. A Timely Invitation.

The words were spoken on the last great day of the Feast of Tabernacles. The symbolic

outpouring of waters had brought the interest of the people to the highest pitch.

##### 2. An Earnest Invitation.

Jesus "stood and cried." He usually sat when teaching. This change of posture was for the purpose of giving added emphasis to His message. Oh, for more of that earnestness!



### 3. An Authoritative Invitation.

Witness the failure of the Temple officers to arrest Jesus to bring Him a prisoner to the Pharisees. They felt that he spoke with divine authority. "Never man spake like this man."

### 4. A Universal Invitation.

"If any man thirst." The thirst is universal. All thirsty ones are asked to drink. If any fail to drink, it is not because of lack of provision. "Whosoever will" may drink (Rev. 22:17).

### 5. A Personal Invitation.

"Come unto Me." Salvation is a personal matter. We are not saved as nations, but as individuals. We are not saved by a principle, but by a *personal* Christ. Our Lord does not invite us to forms, rites, traditions or clubs, but to *Himself*.

## Living Waters for Thirsty Souls

"If any man thirst, let him come unto Me, and drink."—John 7:37.

The symbol of water is one of the most striking, as well as one of the most frequent, of those used in the Word of God. Consider setting of text.

1. *A Deep Need.* Water is a much needed element. Without it no life can long survive. Nothing will take the place of water. Illustrate by experience of traveler, soldier, sailor, yourself. But physical thirst is only a figure of a deeper need of the human soul. The deepest need of the human soul is for God, for Christ, for the Holy Spirit (Psa. 63:1; 143:6).

The thirst for the living water is universal. Men are instinctively reaching out for God, and yet many are looking to Him in the wrong way. Every spring of earthly origin fails to satisfy the deep longings which God has implanted in the human breast. Our hearts are made for God, and they will never be satisfied till they find rest in Him.

2. *A Divine Supply.* God has not implanted this need in our nature without providing an adequate supply. Jesus, through the living water of the Holy Spirit, is and does for us in a spiritual sense what water is and does for us in physical sense. He is a perfect Saviour. It is our privilege to take "the cup of salvation" and draw from "the well of salvation" "the waters of salvation."

Are you thirsty? Let Jesus quench that thirst!

Is it the thirst of *Conscience*? Let Jesus speak pardon and peace!

Is it the thirst for *knowledge*? Jesus is the way and the Truth.

Is it the thirst for *pleasure*? He gives "joy unspeakable and full of glory."

Is it the thirst for *life*? Jesus is the source of life (John 11:25).

Is it the thirst for *power* or *wealth*? Come to Him who has "all power," and is supremely "rich."

Is it a thirst for *love*, for *purity*? Jesus alone can quench that thirst. He is the great Lover.

## The Potter's Vessel

*The Lord will perfect that which concerneth me.* Psa. 138:8.

A shapeless lump of clay lay on the potter's wheel. It rejoiced that it had been taken in hand by one so skillful and so mighty, to be fashioned into a vessel of honor. As the wheel began to whirl the clay was dazed, and as it felt the pressure of the hand it cried out in despair. It forgot that even the cleverest potter needs a wheel, and that the hand touched only the mould. At length the wheels stopped, and the great artist was heard saying, "It is perfect!" The clay was now a vase, graceful and beautiful in form; and it sighed in satisfied gladness and said, "The Master says that I am perfect."

Having stood on the shelf for a while the potter took it in hand again and gave it to a servant, saying, "Take great care of it, for it is perfect." The servant took it and covered it with a rough jar and placed it in an oven. As the heat of the furnace became intense the vase cried out in agony, "The Master said that I was perfect, and commanded that I should be taken care of; and yet I am plunged into this fearful heat." At last the fire had done its work, and the vase stood again before the Master. There was no fear now that the touch of a finger would leave its impress, spoiling his work. He looked at it critically, and then set it down, saying, "It is perfect!"

The vase was not, however, yet complete, but now it was covered with enamel, and put again in the kiln, and it despairingly wondered when the painful processes were to cease. When it was withdrawn from the oven it shone with the brilliancy of absolute whiteness. The Master looked and said, "It is perfect!" Then he took it and began to color it, and the vase mourned that its whiteness should be sullied. Again it was subjected to the fire till the Master's handiwork was burned into it so that it could not be erased; and again the potter said, "It is perfect!" Again the vase rejoiced, though with trembling from many disappointments, hoping that at last its trials were over.

The potter now traced lines and patterns upon it in a dull, dark shade, that seemed to spoil everything that he had done before, and once more the vase was placed in the kiln, and this time the heat was greater and the process was continued longer than before. The Lord inspected it with a gracious smile. He was satisfied, and said, "It is finished; it is perfect!" Then he set it on high in his own palace, and many looked upon it; and as they did so they gave honor and glory to the Master Himself, who had wrought so good a work.—*J. D. Harrison.*

# ILLUSTRATIONS

• WILLIAM J. HART, D. D.

**Washington Took the "Sporting Chance"**  
*Eph. 5:16. "Buy up your opportunities." (Weymouth.)*

Washington was the essence of practicality; but the instincts of his old horse-racing and fox-hunting days made him ever ready to take the sporting chance.

And sporting chances he took. Long Island was one. Trenton was another, Germantown another, and even Yorktown itself was largely a sporting chance. All of these chances, however, were backed by the most painstaking efforts. Yet the man declined to grant anything to the heathen god of Luck, and, when the seemingly impossible became a success, when the weak spot in his plan, of which he was well aware, became strong through no apparent human arrangement, George Washington's firm belief in the righteousness of human liberty, drew from him frank acknowledgment of God's aid. Many times his plans failed; but when they did he merely assumed that Providence, for some inscrutable reason, had intervened. He accepted failure with calmness and began at once again to build for success . . . If ever there was a man who could rightfully claim to be a man of destiny it was George Washington; but he was the last man to entertain such a thought.—*John C. Fitzpatrick in "Washington as a Religious Man."*

■  
**Washington's Two Contributions**

*Prov. 31:29. "But you outdo them all!" (Moffatt.)*

Of all the contributions made by the American Revolution to mankind, the two greatest are George Washington's character and George Washington's intellectual power.—*Albert Bushness Hart in "Washington the Man of Mind."*

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**Like a Star in the Sky of History**

*II Sam. 7:9. "And have made thee a great name, like the name of the great men that are in the earth."*

George Washington stamped his name on Feb. 22, until it shines like a star in the sky of history. He was not a bloodless Cromwell or a steel engraving, but a man to whom applied the Roman poet's words: "I am a man and deem nothing foreign to me which relates to mankind." It is our duty and delight to recall the man, recount his life and revere the memory of one of the greatest names in ancient or modern history.—*The Utica Observer-Dispatch.*

•  
**Put Yourself Into Your Work**

*Ecc. 9:10. "Throw yourself into any pursuit*

*that may appeal to you" (Moffat).*

It was said of Fra Angelico that he never painted Christ upon the cross without weeping, nor took up a brush without a prayer. As a result, there is in all his painting a beautiful spirituality of which even those unlettered in things of art are conscious.

Rubens was also a great painter, but he did not approach his work in the same spirit that Fra Angelico did. Rubens' "Descent from the Cross," while it is a marvelous painting, has about it none of the spirituality which so strikingly characterizes the pictures of Fra Angelico. The man who wept over the cross of Christ and took up his brush with a prayer, put into his picture something that eluded other men.

Whether a man works with a brush or a pen, a plow or a pick, whether he runs a machine or cultivates a garden, it makes a vast difference the spirit in which he approaches his work. If he considers his job a sacred thing, the whole world will see in his life and achievements a loveliness which the life and achievements of other men lack.

Great pictures are those into which the artist has painted his own spirit and great lives are those through which there shines the glory of noble thoughts and impulses often hidden from the eyes of men.—*Earl L. Douglass, D.D.*

•  
**The Re-Made Cup**

*Jer. 18:4. "He made it again."*

I have been reading the *Life of Michael Faraday*, the celebrated chemist; and in its pages I came upon a striking incident. It happened one day that one of Faraday's workmen, in operating upon a bath of powerful acid, overturned a beautiful silver cup that stood near by, and it fell into the bowl of fluid. There was a hiss, and the bowl dissolved in the acid as sugar dissolves in tea. The workman looked into the bowl . . . but there was no sign of the lovely ornament that he had lost. In fear and trembling the workman went to his master and told the story of his misadventure. Faraday calmly mixed some chemicals, dropped them into the bath, and, in a very few seconds, every particle of the silver was precipitated to the bottom of the bowl. He took it out, a shapeless mass, sent it, with its companion cup, to the silversmith; and, in a few days, it was standing in its old place, perfectly restored to its former size and shape.—*F. W. Boreham, in "The Silver Flame" (The Abingdon Press).*



## Eight Horses Which Draw the Chariots of the Leaders

*II Kings 6:17. "Horses and chariots."*

An English newspaper once quoted President Woodrow Wilson as saying that "the eight horses which draw the triumphal chariot of every great ruler and leader of free men are:

- "Force of character,
- "Readiness of resource,
- "Clearness of vision,
- "Grasp of intellect,
- "Courage of conviction,
- "Earnestness of purpose,
- "Frankness,
- "Instinct and capacity for leadership."

## Robert Lincoln and Martyred Presidents

*Job 29:11. "Gave witness."*

I heard a story that struck me as unbelievable till I wrote Mr. Lincoln . . . asking if the story could be true. It was only when Mrs. Lincoln, writing for her husband, answered saying that Mr. Lincoln asked her to say to me it was true, that I believed it.

It seems that Robert Lincoln was twenty-two years old when his father, Abraham Lincoln, was shot. Young Lincoln was, in 1865, in the army stationed in Virginia when he received an order to report to Washington. He arrived late in the evening, and went to the White House, where he was told that his father and mother had gone to Ford's theatre. He went over to the theatre, and arrived there just in time to find the audience in an uproar and his father being carried out. He immediately went to his father's side.

In the administration of President Garfield, Mr. Lincoln was Secretary of War. He intended to accompany the President to Elberon, New Jersey. Finding that an important last-moment matter would prevent, Mr. Lincoln hurried to the station to explain the situation to the President, only to arrive there to hear a shot, see President Garfield fall, and go to his side.

When President McKinley went to Buffalo to attend the Exposition, Mr. Lincoln was also invited and reached the city at the moment when the President was shot by Czolgosz, and again hurried to the President's side.

When President Harding asked Mr. Lincoln to attend the formal opening of the Lincoln Memorial at Washington, some years ago, the latter remarked to a friend, as he himself told these facts: "If they only knew, they wouldn't want me there. There seems to be a fatality about Presidential affairs when I am present." But upon that occasion, the rule did not hold.—*"Perhaps I Am," by Edward W. Bok.*

## Wanted Big Men for His Cabinet

*I Chron. 12:18. "Peace to thine helpers."*

Some weeks after the election of 1860, John W. Bunn, on his way to Lincoln's room at the State House in Springfield, met Salmon P.

Chase coming away. To Lincoln, Bunn said: "You don't mean to put that man in your cabinet, I hope?" "Why do you say that?" asked Lincoln. "Because," said Bunn, "he thinks he is a great deal bigger than you are." "Well," replied Lincoln, "if you know of any other men who think they are bigger than I am, let me know—I want to put them all in my cabinet."—*Clarence E. Macartney, Lincoln and His Cabinet—The Reader's Digest.*

## Lincoln the Nation's Shepherd

*Ezek. 34:23. "And he shall be their shepherd."*

**Abraham Lincoln**

(From the eulogy preached by Phillips Brooks, when the body of the martyred President lay in Philadelphia.)

God brought him up as He brought David up from the sheep hovels to feed Jacob, his people and Israel, his inheritance.

He came up in earnestness and faith, and he goes back in triumph.

As he pauses here today, and from his cold lips bids us bear witness how he has met the duty that was laid on him, what can we say out of our full hearts but this:

"He fed them with a faithful and true heart, and ruled them prudently with all his power."

The Shepherd of the People!

That old name that the best rulers ever craved.

What ruler ever won it like this dead president of ours?

He fed us faithfully and truly.

He fed us with counsel when we were in doubt, with inspiration when we sometimes faltered, with caution when we would be rash, with calm, clear, trustful, cheerfulness through many an hour when our hearts were dark.

He fed hungry souls all over the country with sympathy and consolation.

He spread before the whole land feasts of great duty and devotion and patriotism, on which the land grew strong.

He fed us with solemn, solid truths.

He taught us the sacredness of government, the wickedness of treason.

He made our souls vigorous with the love of liberty that was in his.

He showed us how to love truth and yet be charitable—how to hate wrong and all oppression and yet not treasure one personal injury or insult.

He fed all people, from the highest to the lowest, from the most privileged down to the most enslaved.

Best of all, he fed us the love and fear of God just in that shape in which we need them most, and out of his faithful advice of a higher Master, who of us has not taken and eaten and grown strong?

"He fed them with faithful and true heart," yes, till the last.

For, at the last, behold him standing with

hand reached out to feed the South with mercy and the North with charity, and the whole land with peace, when the Lord who had sent him called him, and his work was done.

### Impressed by Lincoln Story Over Radio

*Prov. 1:8. "Forsake not the law of thy mother."*

Of all the wonderful and interesting things told over the radio regarding Abraham Lincoln, to me there was nothing quite so impressive as that injunction by his mother, who, when slowly passing away, called him to her bedside and said, with hope and prayer, I am sure, "Be somebody, Abe, be somebody."—*Homer M. Green, Middletown, N. Y.—The New York Times.*

### Dr. Cadman's Last Text

*Rom. 5:1. "Being justified by faith, we have peace with God."*

Closing the morning service at Westport, New York, July 5, 1936, Dr. S. Parkes Cadman intimated that it would be the last time he would preach in that community. At the close of the service a lady asked him if he knew that he were about to preach his last sermon on earth what text he would choose. "Madam," he graciously replied, "it is the text I have just preached from: 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.'" (*Rom. 5:1.*) That night he preached in Plattsburg, though in great pain. Soon after the service he was rushed to the hospital. The next Sunday he entered into the presence of his Lord.—*The Rev. F. J. Ball, Plattsburg.*

### Laborer Ready to Give Blood for Preacher

*II Tim. 4:6. "I am now ready to be offered."*

When Dr. S. Parkes Cadman, Brooklyn's eminent preacher, whose voice went into the homes of the American people week after week over the radio, lay on his deathbed in Plattsburg, New York, where he had kept a Sunday pulpit engagement, messages came from many persons. President F. D. Roosevelt sent a beautiful message. General Evangeline Booth cabled from London. "But a laborer's devotion touched and expressed most effectively the feelings of all. He said: 'I haven't got any money, but if Dr. Cadman needs any blood he can have all of mine.'"—*The Rev. F. J. Ball, in The Christian Advocate.*

### A Vision That Remained

*Prov. 31:26. "She openeth her mouth with wisdom."*

The fiftieth anniversary celebration of Bryn Mawr College, of Bryn Mawr, Pennsylvania, was observed early in November, 1935, and gracious tribute was paid to Miss M. Carey Thomas, seventy-eight years of age, who was for eight years dean, and thirty years president of the institution. During that period she

became known as one of the foremost educators in the United States. In 1922 she was elected president-emeritus of the college.

She stated that of all the letters she had received from Bryn Mawr graduates the one that gave her greatest delight, in spite of its "two-edged sword" implications, read:

"Dear President Thomas—I have forgotten everything I learned at Bryn Mawr, but I still see you standing in chapel and telling us to believe in women."

### The Challenge of a High Expectancy

*I Chron. 16:37. "As every day's work required."*

When Thomas Arnold was headmaster of Rugby he had, of course, a good many problems of discipline. Often one of his greatest problems was to locate the really guilty party, for the offenders stuck together and withheld the information that would have gone hard with the ringleader. When questioned by Dr. Arnold, sometimes a boy would feel that he had to resort to such expressions as "honestly he did," "cross my heart and hope to die!" But all this extravagant assurance was abominable to Arnold and he always cut it short by saying simply, "If you say it, that is sufficient." There naturally grew up about him a challenge of a high expectancy. By his very confidence in the students' integrity he lifted them to such levels of honesty as they had never before dared to imagine might be possible. So they said proverbially at Rugby: "A fellow cannot lie to Arnold. He always believes one." Not those who see our poor weaknesses but those who throw around us high and holy hopes, who refuse to be satisfied when we do less than our best—these are the ones by whose guidance we steer and in whose sunshine of generously proffered love and faith our innermost souls are warmed into action.—*Dr. Almer A. Leslie.*

## CHURCH AND SOCIETY

• J. J. PHELAN, D. D.

### Lincoln the Lawyer

*Luke 2:25. "... an upright, devout man."*

He never attended a law school, nor studied law with anyone. He borrowed law books, twenty miles away and returned them, often reading aloud, as he walked to and fro from Springfield, Ill. When he became a skilled debater, he never lost his habitual honesty and conscientiousness. He refused one case, saying: "I cannot serve you; for you are wrong, and the other party is right." When told, "that is none of your business, if I hire and pay you," Lincoln retorted: "My business is never to defend wrong, if I am a lawyer. I never undertake a case that is manifestly wrong. There are some things which are legally right but not morally right." Would to God that we had more barristers of "Honest Abe" type today.



## Lincoln the Liberator

*John 15:13. "No man can show greater love than..."*

Lincoln was no demigod, fabulous being or traditional myth-hero. If he were living today, he would repudiate misguided zealots who attempt to supernaturalize him. He discovered a social system founded on Negro Slavery. And on Jan. 1, 1863, he issued the Emancipation Proclamation freeing more than four million slaves. Among his many qualities, we mention five: 1. His belief in God and his fellow-man. 2. His ability to rise above humble surroundings. 3. His modesty—a greatness without pretense, sham or poise. 4. The placing of the public weal before private gain. 5. The great sacrifice—he laid down his life for the principles which he advocated.

## Auditory Hearts

*Rom. 10:17. "Faith comes from hearing..."*  
*Acts 2:41. "They welcomed his message."*

With joy of expectation or fear and trepidation—we often await the "message" from Western Union. But with the "message" from God and the preacher—we often talk and joke with each other, rustle our papers, look bored and remain icily indifferent. Then we expect our preachers to break through that concrete wall. We give the "one-night-stand-artist and lecturer, and the school teacher and "prof"—a much better chance. Great hearers help to make "great preachers."

## Christian Missions

*Rom. 1:14. "... to the cultivated and uncultivated."*

During the past one hundred years, Christian Missions have been most successful in India. The reason is threefold: our early missionaries out-lived, out-thought and out-suffered the pagan opposition. In India, conversions have occurred mostly among the "outcasts" and "untouchables." While in Japan, conversions have been among the rulers and upper class. There have been some very marked social results, as well as individual benefits in India. Chief of which are the abolition of the burning of witches, great reduction of "child marriages" and the humane treatment of unmarried Indian women and widows. Both Foreign and Home Missions are still a good investment.

## Deity and Diet

*John 4:32. "I have food to eat, of which you do not know."*

*Ex. 24:11. "They saw God and did eat and drink."*

Moses, Aaron and his two sons, with seventy elders first assured themselves of the favor of God before they ate and drank the Covenant Meal. Deity and diet make a good combination, but only in their order. They are hardly interchangeable terms as yet. The pagan does not enjoy his prayers until he has first had his

"eats." He then curls up, goes to sleep and forgets all about it. A "holy day devotion" and "feast" is more than mere devotion to the commissary department, while piety is not another call to the pantry.

## Divine-Human Surgery

*Isa. 40:1. "Comfort ye, comfort my people, saith your God."*

With crushed hearts and spirits they came to church—some 600 of them. What would the minister say to help them in 1937? Buffeted and tossed about with conflicting opinions, victims of betrayal, economic hardship, shattered hopes and temptations, still they came. Would he close his eyes to social and individual sins, deal in glittering generalities and discourse on the "Inconceivability of Immensity?" Or would he come prepared in mind, heart and spirit to energize and spiritualize these fellow mortals?

A lot of trouble is "packed up" in these "kit bags" of hearts. Thank God, he did not muffle his chance, hesitate or fumble the ball. He preached the Gospel!

## Peace Preparation

*Gen. 4:10. "The voice of thy brother's blood crieth."*

Ever since the blood of Abel stained the earth, so long has war stained and cursed the world. The nations spent eight billions for war armament (1936) with thirty-five to forty million persons still unemployed. America spent \$1,200,000,000 with eleven to twelve million persons out of work. Christianity, when rightly understood offers a new concept of nationalism, idealism and patriotism. Why not a Department of National Defense with clearly-defined objectives and public statement of policy (not yet tried)? The church and school must develop and support an educational peace program. Secure peace literature. A Christian always has an enlightened conscience concerning human worth and value.

## Puritan Heritage

*Acts 7:32. "I am the God of your forefathers."*

Suppose that Plymouth Rock hand landed upon the backs of the Pilgrim Fathers, instead of the Pilgrim Fathers landing upon Plymouth Rock? Who would have carried on for these builders and champions of the right of individual conscience? The early New England and Puritan conscience believed in some things. They believed in the supremacy of an ethical, moral and religious imperative; government as a contract with the consent of the governed; thrift and honesty in personal relations—not as a mere campaign gesture. Religion was a transmission of a great cultural inheritance. Don't "laugh off" Puritanism unless you wish to be laughed at. There are transcendentals in faith and practice as well as incidentals and accidentals.

# BOOK REVIEWS

• I. J. SWANSON, D. D.

## THE USE OF THE BIBLE IN PREACHING

By Carl S. Patton, Professor of Homiletics, Pacific School of Religion, Berkeley, California. Willett, Clark & Co. 268 pp. \$2.00.

This is a volume in "The Minister's Professional Library." This book describes and illustrates by examples a new type of preaching: it is that of the use of the Bible in preaching, based upon modern scholarship. The author claims that it is in many ways more rewarding, and especially more educative, than any pulpit use of the Bible that has been made, or was possible in the past. The historical study of the Bible has made it a new book for the preacher. The author of this book uses this method effectively. He built up, by this method, a great congregation in Los Angeles, trained his church members in Christian character and service, and led them in erecting a notable and churchly edifice. Judged by such results this type of preaching not only interested his people but inspired them to loyalty to Christ and the Church. It must be added, however, that Dr. Patton is an outstanding preacher, a devoted and scholarly student of the Bible, is scintillating in thought and speech, and has a great personality; but the average preacher also can add to the interest and effectiveness of his preaching by studying and following Patton's method. He reminds us that "the Bible is little read today, is not expounded systematically even in churches, and its contents are unfamiliar to the average man and woman." Contents: Part One, The Old Testament, Familiar Passages, Stories of the Beginnings, Ancient Religious Ideas, Human Interest Stories, Different Types of Religion, and Stumbling Blocks to Faith. Part Two, The New Testament: The Gospels, The Acts and Epistles, and, Summary and Concluding Remarks.

## GOD'S LAST WORD TO MAN. STUDIES IN HEBREWS

By G. Campbell Morgan, D. D. Revell. 160 pp. \$1.50.

Dr. Morgan is in the front rank of Bible expositors, both in England and the United States. He is a scholar, a devout Bible student, sees into the heart of Scripture, and makes direct application of the Word to life. These sixteen studies of Hebrews deal mainly with the Son, God's final word to man. Dr. Morgan points out that the book of Hebrews gives an exhaustive description of the nature of the Son—as God's final word to man; higher than the angels; lower than the angels—crowned; greater than Moses; than Joshua, as priest; the Son and the oath of God; after the order of Melchizedek; the better covenant; the better worship; privileges and responsibilities; the witnesses of the past to faith; the one witness; the great appeal; and, the unchanging Son. Dr. Morgan unfolds the Son in his fulness, grace, abiding love and power—yesterday, today and forever. Dr. Morgan is loyal to the Christian Gospel. He opens the treasures of grace and salvation to all who seek for them earnestly and sincerely.

## GOSPEL LIGHT, COMMENTS FROM THE ARAMAIC AND UNCHANGED EASTERN CUSTOMS ON THE TEACHINGS OF JESUS

By George Lamsa, B. A., Ethnologist and Aramaic Language Expert. A. J. Holman Co. 401 pp. \$2.75.

Controversy is going on regarding Mr. Lamsa's claim that the Gospels written in Aramaic antedate those written in Greek; but the majority of experts on the Greek N. T. MSS. affirm that they are older than the Aramaic versions. There is no question that Jesus spoke Aramaic, but that does not settle the date of the Gospels in Aramaic. While the present reviewer cannot claim that he is an expert on the question, he does accept Mr. Lamsa's interpretations of customs, etc., in the Gospels, and finds them intensely interesting and illuminating. He solves mysteries, flashes light upon miracles and wonders with new understanding of their purpose, obtained by the correct interpretation of the words as they were used in the contemporary manner of the times. He gives 394 pages of explaining Oriental customs, manners, etc., mentioned in the Gospels. For example, out of Lamsa's many explanations, are: Following the Star, Removing One's Shoes, Poor in Spirit (Pride), The Narrow Gate, Two Pairs of Shoes, Blasphemy against the Holy Spirit, Any Idle Word, The Rending of the Temple Veil, Baptism, My Name is Legion, Fasting and Prayer, They Covered His Face, Exposed by Speech, The Horn of Salvation, The Poor,

Oriental Funerals, An Alabaster of Oil, Oriental Hospitality (Friend at Midnight), Excuses, Paradise, Talking to a Woman, Manna, The Age of Jesus, Orphans, The Father Greater, Unity Is Essential, Capital Punishment, Touch Me Not, Peter's Commission, etc., etc.

## O STEADFAST FACE!

By Daniel Russell, Minister of Rutgers Presbyterian Church, New York City. Revell. 159 pp. \$1.50.

Dr. Russell emphasizes here just one element in the personality of Jesus, "the forthright, unswerving purpose quality marking every hour of His life." These eighteen sermons deal with the redemptive purpose of Jesus Christ. By the way, this mighty theme might well be the topic of the nation-wide revival which the churches are hoping will follow the "Preaching Mission" of recent months, in the United States and Canada. Dr. Russell's message is needed; it is vital. It is presented with insight and power. It is the heart of the Gospel. His sermons lead up also to Easter. They have literary grace as well as spiritual strength. They abound in choice poetical gems; but his theme, the Christ of purpose, is never lost sight of. His texts are taken from the Gospels, with the exception of The Sixfold Reconciliation, 2 Cor. 5:19, and "If a man die, shall he live again?" Job 14:14. The other sermon titles are: The Rose of Dawn, The Law of the Triumph of Good, The Universal Light, Ancestral Voices, The Paramount Baptism, the Imperative Preaching, The Love Which Follows After, More Life and Fuller, The Preconcerted Consummation, The Lifted Christ's Significance, The Pre-determinate Journey, The Forfeit for Iniquity, The Shouting Stones, an Innovation in Morality, and Friendship's Experience.

## CHRIST'S WAY AND THE WORLD'S, IN CHURCH, STATE, AND SOCIETY

By Henry Smith Leiper, Executive Secretary of the Universal Christian Council. Introduction by William Adams Brown. Abingdon. 144 pp. 90 cents.

Dr. Brown tells us that "in July, 1937, there will be held at Oxford, England, a conference of unusual significance not only for the Church but for all who are concerned with the welfare of mankind. It has been called by the Universal Christian Council for Life and Work; an organization in which all the larger Christian Churches are represented except the Church of Rome whose policy makes its participation impossible. The subject of the Conference will be the relation of the Church to Society and to the State; and it will be attended by four hundred official delegates from different countries and churches as well as by an equal number of invited associates. Dr. Leiper has prepared the present outline study." It is a comprehensive, and well-balanced study; and while brief, is informing and interesting. It ought to be in the hands of all interested in the crucial issues which the churches of Christendom are now facing. The book is factual and interpretative. Contents: The World Confronting the Church, What Christianity Offers the World (the best chapter in this little book), Christianity Confronts the World, The Church's Strength and Weakness, The Church and the Changing States, The Church and the Economic Order and The Changing Church.

## THE CHURCH AND ITS TEACHING TODAY

By William Temple, Archbishop of York. Macmillan. 416 pp. \$1.00. The William Belden Noble Lectures, 1935, in Memorial Church, Harvard University.

This book deals with two topics. The Nature and Task of the Christian Church, and Christian Theology and Modern Thought. The author is a profound thinker; and is broad and tolerant towards non-Anglican views regarding the Church. His main emphasis is upon it as redeemed and worshipping body and not so much upon it as an ecclesiastical organization. The second lecture is brief but keen analysis and comparison of the beliefs of the leading non-Christian religions. The Archbishop affirms that there is in our day no prevailing type of philosophy; that theology is comparatively in the background today; and that comparative study of religions is in the foreground. He holds that respect and sympathy should be shown to followers of the great historic religions, such as Buddhism, for example, since the Fourth Gospel affirms that the Light fought every man, coming into the world and must be tested by their



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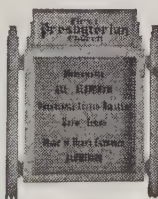
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#### CHRISTIANITY IN THOUGHT AND PRACTICE

By William Temple, Archbishop of York. Morehouse Publishing Co. 112 pp. \$1.50.

Three lectures on the Moody Foundation, 1935-1936, delivered in Mendell Hall, University of Chicago, on 1, The Relations Between Philosophy and Religion; 2, Personality in Theology and Ethics; and 3, Christian Ethics in Application to Individuals and to Groups. All three deal with important questions, in a keen and most discerning way. The first lecture discusses the nature and being of God—basic both for philosophy and religion. The second lecture deals with a topic which is in the forefront of philosophy, namely psychology and theology—the nature and status of personality. The lecturer shows that personality rests upon the reality of the personality of God. Such a conclusion leads one, Dr. Temple affirms, to study the relations between God and man. The closing lecture, after clearing away misconceptions regarding the principle of non-resistance in the Sermon on the Mount, showing that Christian Ethics is definitely a department of Christian Theology, gives a sane, convincing analysis of the groupings of mankind into communities, associations, and fellowships; shows their just relations to one another, and the corrective needed if we are to have peace among nations. This is a book which opens wide vistas of both the nature and influence of Christianity in thought and practice.

#### THE FUTURE LIFE, A NEW INTERPRETATION OF THE CHRISTIAN DOCTRINE

By F. A. M. Spencer, D. D. Harpers. 320 pp. \$3.00.

The author states that the purport of this book is not to furnish a proof of survival or of immortality, by direct argument, but to set forth the Christian view of the after-life in a form that will prove itself. By this he "means a view that because of its intrinsic beauty and truth will attract attention and gradually convince through its harmony with the nature of human personality and the facts of experience" . . . "May it be that in the doctrine of eternal life through the Risen Christ we shall find a clue to some of the dark problems of human experience?" The entire argument is well wrought out, buttressed by Hebrew Scriptures and New Testament teaching, in harmony with modern sciences and philosophy, and confirmed by Jesus Resurrection. Contents: Hebrew Searchings, Jewish Imaginings, Gospel Revelation, Apostolic Beliefs, The Terror of Hell, The Larger Hope, Greek Speculations, Theological Interpretations, Psychic Communications, The Doctrine of Metempsychosis, Evolutionary Immortality, The Power of His Resurrection, The Least in the Kingdom of Heaven, and The Consummation of All Things.

#### AFTER DEATH

By Leslie D. Weatherhead. The Abingdon Press. 191 pp. \$1.00.

The author has recently accepted a call to the pastorate of the City Temple London—the pulpit first made famous by Dr. Joseph Parker, a great dramatic orator and Bible expositor. Among his successors are: R. J. Campbell, Joseph Fort Newton, and F. W. Norwood—all of them brilliant preachers. Mr. Weatherhead has achieved distinction both in preaching and as a writer. He measures up with the other brilliant successors of Parker. This book is a "discussion of life after death in the light of modern thought and with the comfort implicit in the revelation of Jesus Christ." The author discusses this topic in seven chapters, entitled, respectively, The Fact of the Life After Death, The Preparation for the Life After Death, The Nature of the Life After Death, The Condition of Life After Death, The Consummation of the Life After Death, Our Present Relation to Those Who Have Passed to the Life After Death, and The Present Value of the Gospel of the Life After Death. The author speaks in terms of this generation. While written in popular style, back of it is ample scholarship and insight. His arguments are cogent and convincing and Christian. The author's literary style is attractive. He quotes apposite and beautiful poetical selections. This is the best modern popular treatment of the question of Life After Death.

The book has three appendices; one, The Resurrection of Jesus; 2, New Testament teaching concerning the Second Coming, and 3, Examples of Grain and Chaff in Spiritualism. A searching questionnaire on the chapters of the book, for discussion groups, follows.



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**NATIONAL AWAKENING**  
By Samuel Shoemaker, Pastor since 1925 of Calvary Protestant Episcopal Church, New York City. Harpers. 108 pp. \$1.00.

This is the fiftieth and the concluding volume in Harpers Monthly Pulpit. The series has been issued over the last four years. Each volume was by an outstanding American preacher. Dr. Shoemaker's sermons reflect his deep spiritual experience, and his strong belief in the vital necessity of preaching. His own preaching is bringing splendid results in building up his church and changing the lives of his parishioners. He is deeply interested in the Oxford Group Movement, both in the United States and abroad. Some of his addresses to international gatherings of this Group are included in this volume. These sermons will "stab your spirit wide-awake." Contents: National Awakening; Christianity; Service, or Spiritual Power? When God Comes; Finding Real Security Today; The Way to find God! How? What Can I Do Today? You Can Be in Touch with God! God, a Man, a Plan, and a Nation, and, The Price of Spiritual Leadership Today.

**OPENING ROADS, ADDRESSES FOR YOUNG PEOPLE**  
By Rev. Archibald Black, Pastor of the First Congregational Church in Montclair, N. J. Macmillan. 163 pp. \$1.75.

Dr. Black is of Scottish birth, and is one of the famous Black brothers, all three, eminent preachers. His talks to the young people of his church are widely known and appreciated, not only by youth but by adults. These addresses are interesting and pointed. They deal with many aspects of life especially character building and service. They are not "goody-goody," though genuinely religious. Dr. Black gathers his material from everyday life and books, especially the Bible. The forty-one talks are grouped under six general headings: Along the Ordinary Road; The Road of Fancy; Faraway Roads; Roads of Old; On the Road with Jesus; and, The Roads of God.

Dr. Black says that the speaker to young people "need never be at a loss for stories or subjects so long as there is the world for eager eyes, with its history, its books, its Bible, its incidents and experiences, its dreams and imaginings." A sound observation!

**ACROSS THE YEARS, AN AUTOBIOGRAPHY**  
By Charles Stedman Macfarland. Macmillan. 367 pp. \$2.75.

This book discloses the qualities and environment

which made the author one of the great leaders of the Protestant churches of the United States. He was born in Boston, in 1866. He was reared in poverty. He gave an interesting account of the Boston of his boyhood and young manhood. His heredity was good. His father was first mate of the famous clipper ship, *The Nightingale*. He was an unusual man, mechanically versatile and skillful. What is more remarkable, he was a student of Hebrew, Greek, Aramaic, Arabic and Sanskrit. He held religion in reverence. His mother was a woman of faith. "Her love, her sacrifice, her prayers," the son writes, "have been abiding gifts whose values have deepened from year to year to this hour."

Macfarland was a hard worker from his boyhood, and unto the present. His work day, while a boy, was from 5:30 to 8:00 p. m. In spite of his crowded tasks outside of school, he made a good record in school, as well as in his outside tasks. He had a first-class mind and used it. He early demonstrated his business ability. After two years with a firm, after school days, he was made manager. Six years later, he became Secretary of the Y. M. C. A. A little later, he entered the ministry, and became, in turn, a country pastor, a city pastor, and a minister of suburban and an industrial city pastor, in various places. He took a living interest in civic, social and industrial questions. He spent summer vacations preaching abroad; and took deep interest in international questions. He kept training himself for larger service. At forty-five years of age, he received and accepted a call to become the Secretary of the Federal Council of Churches of Christ in America. That organization met with much prejudice at first, and funds to keep it going were hard to get; but it grew, under Dr. Macfarland. Together with other leaders, he built up this great Council as we now know it.

His work in Europe is a long, thrilling, and constructive story. He was a welcome adviser of outstanding European officials, generals, and even crowned heads; but there is no space to record this unusual experience in this review.

On his return to America, he had to fight against social reactionaries. He won out in many instances, but the fight is still on.

This autobiography gives the reader insight into the social and church life of Macfarland's generation. His reflections are interpretative of great movements of his day. He is worthy to be ranked with the great leaders of the churches in America, and in social fields both in America and Europe.

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## Wholemindedness in Religion

(Continued from page 64)

fundamental principles of character development is that one should never experience any high emotion without doing something about it. The danger is that unless one does act in terms of his great feeling he will accept the feeling in lieu of the action. Hence many sects put a premium on emotion in religion, and accept it as proof of the power of the spirit. When religion becomes primarily emotional in its expression it tends toward fanaticism.

### Volition in Religion

Volition leads into the world of conduct. Religion that does not bear fruit in conduct is not real, no matter how wonderful may be the "feeling" connected with it, and no matter how thought-provoking may be its intellectual content. The tragedy of the brilliant thinker is that he frequently does nothing about it; the same may be said about the one who has great capacity for emotion. Volition is the power behind the "will to do." "Why call ye me Lord, Lord, and do not the things I say?" Many there are who pay the Lord the allegiance of tongue and thought, but are not conspicuous by being about their master's business. It is easier and pleasanter to be a thinker or a feeler in religion and let it go at that, because it is the doers that get the hard knocks. The world objects very little to religion until it attempts to change things; then begins the persecution. Yet the fact remains that faith without works is dead.

The danger that the worker must guard against is that he may become censorious and impatient. The Puritans had much of the volitional element in their religion but they allowed it to become rather unattractive because of its rigorous spirit and lack of feeling.

### Equilibrium in Religion

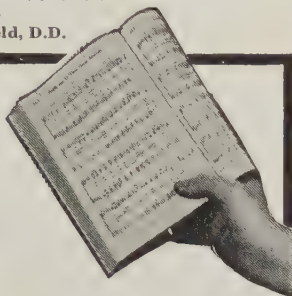
Could we but learn to think thoroughly, feel strongly, and act decisively we would be on the way to religious equilibrium, the finding of an experience in which we would have that balanced attitude toward life and God that makes one "at home" in the universe. The full life is that one which achieves symmetry, and without religious experience it is not possible to arrive at that state. Such an achievement is worth every effort for with it one becomes more and more impervious to the buffetings of the battle. Life catches a majestic rhythm which enables one to swing along from victory to victory, which helps one to turn apparent defeat into victory. As one thinks deeply, feels richly, and acts powerfully he finds the secrets of life opening to him one by one. It will be the secret joys and triumphs within that enable you to sing the song of a conqueror when others are weeping the bitter tears of defeat and disillusionment.



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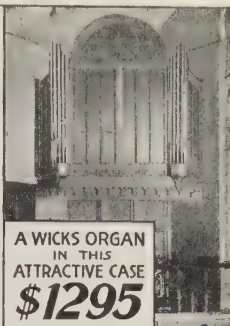
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## CHURCH NIGHT FOR FEBRUARY

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#### I. Lessons from the Feeding of the Five Thousand

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Prayers, 1. That God will provide the physical and spiritual food we need. 2. That we may learn how to help others.

Scripture, John 6:5-14.

Lessons—Let each speaker bring one lesson, assigned in advance. First lesson: Christ notices the need of men. He does not think only of spiritual need. John 6:5. From this we can learn that He notices our needs too.

Second Lesson: A small gift may bear a great harvest—if the small gift is all we have. I think if the boy had had more loaves and fishes than he gave the Master, it would not have sufficed to give the small gift. John 6:9.

Third Lesson: Children are important in the plans of the Master. John 6:9.

Fourth Lesson: We cannot really give anything to Christ. We always get more than we can give. The boy who gave his lunch not only had plenty of lunch as he sat among the five thousand; he probably received the twelve baskets of fragments as well. John 6:11-13.

Fifth Lesson: Christ loves to see that things are systematically done. He divided them into companies, etc. John 6:10.

Sixth Lesson: The more we try to do for Christ, the more we have to do with. When five thousand were fed, twelve baskets remained. When four thousand were fed, only seven baskets remained. As is the need, so shall be the supply. God never gives stingily.

Seventh Lesson: Christ disapproves of waste. He said, "Gather up the fragments that nothing be lost."

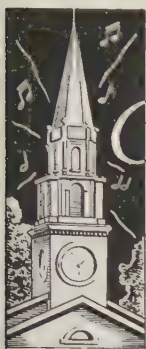
Eighth Lesson: The hungry multitudes throng the church today—hungry for the bread of life. The bread is available. The people lacking are the Christians to hand it out to the multitude. When we do our part the church's program of feeding the world the bread of life will be successful.

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The third bouquet, by a young person who will tell of the efforts young people make to do well in school or at work because their parents love them and expect them to do well.

Song, "Love Him, Love Him" by a group of children.

The last bouquet, "God has loved us and has expected the best from us. Christ has loved us and opened the way to the best for us. How shall we requite this love?"

Scripture in concert by the congregation (from the program): John 15:9-15.

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Song, "He's My Friend."

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Prayers, for the leaders of today; for the men and women who are struggling to attain their ideals.

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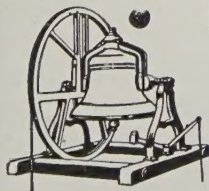
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